The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. — "The Church of the Living God, the Pillar and Ground of the Truth." — VOLUME XIX. NO. 9.—WHOLE NUMBER 945.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, APRIL 28, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

"O magnify the Lord our God, and fall down before His footstool; for He is holy."—"O magnify the Lord our God, and worship Him upon His holy hill; for the Lord our God is holy."—Psalm xcix. 5, 9.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church . . . . At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 " 5 "
In St. Luke's Church . . . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 " P. M.
In Calvary Church . . . . . . 8 " and 6 "
In Church of The Annunciation . . 8 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights, 8 " and 6 "

Calendar for April.

29. Third Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
6. Fourth Sunday after Easter.
13. Fifth Sunday after Easter—Rogtaion Sunday.
14. Rogation Day.
15. Rogation Day.
16. Rogation Day.
17. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST.—(Proper Psalms instead of the Psalms for the Day.)
20. Sunday after Ascension Day.
27. WHITSUNDAY.—(Proper Psalms instead of the Psalms for the Day.)
28. Monday in Whitsun Week.
29. Tuesday in Whitsun Week.
30. Ember Day.

Poetry.

From the Banner of the Cross.

The Blooming of Violets.

BY THE REV. JAMES GILBORNE LYONS, LL. D.

Ay! cast those gloomy thoughts aside,
The genial Spring is here;
She comes with all her violets
To bless another year:—
Lo, rising at her welcome voice,
They steal in gladness out,
And, wish'd for long, the light warm South
Is harping all about.

By garden walk, and rustic fence,
Fair bush and rude gray stone,
They laugh among the leaves and grass,
In starry clusters strown:
Retiring from the gaze of men,
They lurk, a bashful race,
But every breeze that wanders by,
Reveals their hiding-place.

While, heedless of their own sweet worth,
They quaff the shining dew,
Or catch, from God's eternal arch,
Its deep and stainless blue,
Go, mark thou well the scents and dies,
To them so freely given,
And own that weak and lowly things
Are yet most loved of Heaven.

Then drop this weary load of care,
Be meekly glad as they,
Nor fear to live on Earth unseen,
To pass unseen away:
Learn thou with joy to stand or fall,
Where sacred duty leads,
And prize, above renown or gold,
Pure faith and holy deeds.

For the Churchman.

ENGLAND—A Sonnet.

BY REV. D. WASHBURN, A. M.

"Shut up by the sea with the people whom they had hitherto oppressed and despised, they (the Normans) gradually came to regard England as their country, and the English as their countrymen. The two races, so long hostile, soon found that they had common interests and common enemies. The first pledge of their reconciliation was the Great Charter, won by their united exertions, and framed for their common benefit."—*T. B. Macaulay.*

Eight hundred years ago the Angli fought,
With sturdy strife among the hills of Wales,
Strong Saxon men, whose rampant main had wrought,
The mastery where help alone was sought:
Oft worried these with freight of Danish sails,
When lo on errand weird, the Norman brought
His deal of good; then strove the wrestling twain
Through ordeal dread, both earl and stubborn thane,
Till word and ghost a fellow weal had caught
From stormy grapple. Think ye then we ought
To overlook this rack of flesh and soul,
Nor reck the worth we have from those grim folk?
Much rather let us onward speed the whole
Till all are free by ransom God hath spoke.
Philadelphia, 1849.

Selected Matter.

(From Morell's Philosophy of Religion.)

Logical and Intuitional Consciousness.

THE logical consciousness is *individual*; the intuitional consciousness is *generic*.

We come here to another of the more important and fruitful points in the distinction we are now drawing between the two great forms of intellection. The contest had been long going forward, How far we must make our appeal to the common sense of mankind. On the one hand, it has been argued that the individual reason must be the final appeal; for, in whatever way truth come to us, still, our own individual faculties *must*, as far as we are concerned, be the judge of its evidences, and the interpreter of its meaning. It matters not what amount of truth really exist *objectively*; to us it is nothing, until it is grasped *subjectively* by the understanding. Even if we appeal to common consent, or to any other authority, still, that appeal itself must be an individual judgment.

On the other hand, it has been argued forcibly enough, that the individual reason is altogether untrustworthy, for it *may*, and often *does*, give its assent to the very grossest errors and delusions. Besides this, it is urged, the individual reason is a nonentity—a mere abstraction; for, every man is but a link in the chain of humanity, and his individualism, if it can be termed so, is the result of the general consciousness of mankind, acting upon his original constitution. Hence it is concluded, that the individual reason is altogether untrustworthy, but that the reason of humanity, the common consent of the race, is our true test, our last appeal.

Now, both these theories have truth on their side, although they appear to stand in direct oppostion to each other. The ground of their antagonism arises from omitting to consider what it is within us which is individual in its character, and what that is which is generic, or belonging to the race of mankind at large. We all feel conscious that *there are* certain points of truth, respecting which we can appeal to our own individual understanding with unerring certainty. No amount of contradiction, for example, no weight of opposing testimony from others could ever shake our belief in the definitions and inductions of mathematical science, or the conclusions of a purely logical syllogism. On the other hand, we are equally conscious, upon due consideration, that there are truths, respecting which we *distrust* our individual judgment, and gain certainty in admitting them, only from the concurrent testimony of other minds. (Of this nature, for example, are the main points of moral and religious truth.) Hence it appears evident that there is within us, both an individual and a generic element, and that, answering to them, are truths for which we may appeal to the individual reason, and truths for which we must appeal to the testimony of mankind as a whole.

The ground of this two-fold element in our constitution, and the reconciliation of the respective claims of the individual reason and the *common sense* of humanity, is easily explained, when we take into account the distinction which we have been developing between the logical and the intuitional consciousness. It will be readily seen, upon a little consideration, that the logical consciousness is stamped with a perfect individualism, the intuitional consciousness with an equally universal or generic character. The logical consciousness, as we have shown, is *formal*; and it is in those branches of knowledge which turn upon formal definitions, distinctions and deductions (such as mathematics or logic,) that we feel the most perfect trust in the certainty of our individual conclusions. The understanding, in fact, is framed so as to act on certain principles, which we may term *laws of thought*; and whatever knowledge depends upon the simple application of these laws, is as certain and infallible as human nature can possibly make it. The laws of thought, or in other words, the logical understanding, present a *fixed element* in every individual man; so that the testimony of one sound mind, in this respect, is as good as a thousand. Were not the forms of reasoning, indeed, alike for all, there could be no longer any certain communication between man and man.

The intuitional consciousness, on the other hand, is not formal, but material; and, in gazing upon the actual elements of knowledge, our perception of their truth, in all its fulness, just depends upon the extent to which the intuitive faculty is awakened and matured. The *science* of music, for example, is absolutely the same for every human *understanding*; but the real perception of harmony, upon which that science depends, as its material basis, turns entirely upon the extent to which the direct sensibility for harmony is awakened. And so it is with regard to every other subject which involves a direct element of supersensual truth. The intensity with which we realize it depends upon the state of our *intuitional consciousness*, so far at least as the subject in question is concerned. Here are no fixed and uniform laws of intellection, as in the logical region, but a progressive intensity, from the weakest up to the strongest power of spiritual vision, or of intellectual sensibility.

Such, then, being the case, our appeal for the truthfulness of our direct mental intuitions cannot be to the individual, but to mankind at large. We know not how far our own individual sensibility may be awakened, or how far, if awakened, it may be imperfectly purified, so as to see through a distorted medium. To take the same instance as above, our confidence in the real excellence and beauty of a given combination of musical harmony will depend not *only* upon its pleasing ourselves (for there may be conflicting associations which may cause it to droduce a given effect *in us* which it cannot in others, (but upon its appealing to the common sense of mankind. This is the real test of its purity and its beauty. And so likewise with every other point of knowledge which depends upon our direct intuitional consciousness. Intuition being a thing not formal, but material,—not uniform, but varying,—not subject to rigid laws, but exposed to all the variations of association and temperament; being, in fact, the function of humanity, and not of the individual mind,—the only means of getting at the essential elements of primary intuitional truth, is, to grasp that which rests on the common sympathies of mankind, in its historical development, after all individual impurities and idiosyncrasies have been entirely stripped away.

Communications.

For the Churchman.

All God's ways are excellent, however past finding out with any thing like a full understanding and comprehension of them. The mystery of the Incarnation, besides its essential connection with all that is true and good in religion, and with that Gospel system which only commends itself to sound reason as adapted to man's moral and spiritual wants, and consonant with rational views of God, is of invaluable moral benefit as presenting a stupendous *fact*, conclusively proved if moral demonstration can be proof on any subject, and to which it is man's duty to render the assent of his faith; thus showing that mystery must be believed, if man would not abandon all reasonable conviction; and so enforcing a moral discipline upon his mind of great value to his rational and moral nature.

The doctrine of the Incarnation is also a stupendous exemplification of the infinite mercy of God, Who, choosing to establish, in *nature*, a mysterious union, mutual dependence, and efficient operation on each other, between body and mind, does the same in *grace*; thus kindly adapting His religion to the same blended bodily and spiritual nature of man, in the due use and improvement of which he finds his truest physical, intellectual, and moral enjoyments. God has always so ordered the dispensations of His grace, that the inner and spiritual man is treated with, provided for, nurtured, sanctified, justified, saved, through means applicable to, and provided to be used by, the outward and visible man. Mere spirituality has never characterized any of God's spiritual dispensations and dealings towards men revealed in the Bible. As it is God in the flesh, through Whom, and by Whom, all true religion exists, and all man's spiritual blessings in time and eternity are vouchsafed him; so, while man continues in this world, must his religion be adopted and acted on, and his spiritual blessings be enjoyed, in his nature as comprised of both body and soul. His homage to his Maker must be paid in the former as well as the latter. Abstract from the Bible this principle, and its practical application, and its various doctrinal and preceptive enforcements as of the very essence of religion, and you make the Bible a totally different book from what God made it.

There is no difference in this respect, as far as the *principle* is concerned, between the Old and the New Testament. Both blend the outward and visible with the inward and spiritual, in a union which God has established, and which man cannot innocently sever, or weaken, or lightly esteem.

This great principle, thus made a part of the religion of the Bible, God has been pleased to incorporate with the very existence and essence of His Church. Outward and visible form, and operation, and duty, have always been, by His appointment, inseparable from that inward and spiritual religion which He has required of man, and made the established means of man's spiritual and eternal welfare. And as such form and operation and duty, are, in themselves merely, nothing worth, and often indeed sinful hypocrisy; so neither can *that* inward and spiritual religion which God requires, exist, unless it induces humble, devout, and faithful compliance with the outward and visible appointments of the Church. Nor can there be Gospel ground to hope for the soul's nourishment and progress in inward and spiritual religion, unless there be this humble, devout, and faithful compliance with required outward and visible duty, as God's own appointed means of that heavenly grace whereby alone spiritual growth can be expected, and religious duty discharged.

This is the clear and simple teaching of the Gospel, which requires but a mind and heart conformed to the Gospel, for its being meekly received, and faithfully adopted, as a rule of principle and duty, by the Christian.

This evangelical teaching is most clearly illustrated in the sacraments of Baptism and the Lord's Supper. It is impossible to read the language of the Bible respecting these, as outward and visible signs of inward and spiritual grace given unto us, and as means whereby we receive that grace, and pledges to assure us thereof; and not perceive that they are not merely accompaniments of the Church, or appendages to it, but essentially of the Church itself; inasmuch as the Church of Christ on earth is, in the very nature which God has given it, an outward and visible society, served by a ministry outwardly and visibly commissioned by Him, entered by an outward and visible sacrament, requiring, as generally necessary to salvation, outward and visible communion with it, and which is God's appointed medium for conveying His grace through outward and visible ordinances and services. And there is none other Church but this—itself both outward and visible, and inward and spiritual—given unto men as a state of covenant with God, and embodying the faith, the obedience, and the spiritual influences, requisite in order to their enjoying the blessings purchased for them by Jesus Christ.

"There is none other name under heaven, given among men, whereby we must be saved, but only the Name of our Lord Jesus Christ." It is only as His disciples, His followers, that we have the offer of that salvation of which ourselves are totally unworthy, and to which, of ourselves, we could never attain. And how are men to become the disciples or followers of Christ? Are they to make themselves such, by any act of will, of faith, of desire, of trust, of assurance, of their own? Has God promised to make them such by any immediate operation of His will, His choice, or His grace, upon their hearts? The answer can come only from Him; and He has clearly given it. This great and blessed change—their becoming disciples or followers of Christ, and being thus brought within the sanctifying and saving influences of His Gospel—is to be effected through human instrumentality: "Go ye, and make disciples of* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What can more fully illustrate the sovereignty of God's grace! The subject of this its regenerating operation, is, in that operation, entirely passive. According to subsequent developments of the divine will, he may be of that tender age at which he is incapable of even passive *consent*. If at an age capable of moral action, this is required, indeed, in his so using the ability which God gives, as to prepare for being made a disciple, by faith, penitence, and sincere devotion; but these do not constitute, nor produce, regeneration, or being born anew into the state of grace and salvation which is found in being a disciple or follower of Christ. Without this preparation, his baptism does indeed make him a disciple; but he is then like a traitor, enlisting in his country's service, but thus even increasing the guilt of his treachery; and with this awful difference, that in the latter case, want of opportunity of traiterous *action*, and successful arts of deception, may yet enable him to share a soldier's reward; but he who brings a false or unprepared heart into the ranks of Christ's soldiers and servants, has that heart fully seen by his great King and Captain, and is at once odious in His sight, and, as long as his heart continues so, shut out from the benefits and rewards of His service.

A man, then, cannot make himself a disciple of Christ. He is made such by Christ alone: and HE herein magnifies His power, and the sovereignty of His will, by doing this through an agent totally unworthy and incompetent in himself. Pleading the omnipotence of the power given unto Him, as Mediator, in heaven and earth; in the exercise of this power, sending His ministry as the Father had sent Him; and promising to be with them alway even unto the end of the world; He gave them the awful commission and trust to represent Him by making men His disciples: and this they were to do by baptizing them. Surely, then, this sacrament—because Christ has chosen to have it so—is an outward and visible ordinance, without which His Church *is not*. The twenty-seventh of our Articles of Religion has "most certain warrants of Holy Scripture" for teaching that none are "Christian men," but such as "be christened," or baptized.

Very abundant, too, is the evidence which the Holy Ghost has given in the Bible, that it is in, and by means of, the outward and visible position given to men by their baptism, that is, their membership of Christ's Church, that all the blessings of the Gospel are held out to them.

"Ye are all the children of God by faith in Christ Jesus."* This is said to the same persons who are censured as follows:—"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel;"† "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"‡ "Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? I am afraid of you, lest I have bestowed upon you labor in vain."|| How could it be said to such persons, "Ye are all the children of God by faith in Christ Jesus?"

"Faith" does not always mean the evangelical grace thus usually termed. It often signifies the whole religion or system of the Gospel: as in the passages, "A great company of the priests were obedient to the faith;"§ "Do good unto all men, especially unto them who are of the household of faith;"¶ "Earnestly contend for the faith which was once delivered unto the saints."** The word faith is very obviously used in this sense of the system of faith or religion, called the Gospel, as distinguished from the mosaic dispensation, called the Law, in the following passages:—"Before Faith came, we were kept under the Law, shut up unto the Faith which should afterwards be revealed;" "The Law was our school-master to bring us unto Christ, that we might be justified by Faith;" "After that Faith is come, we are no longer under a school-master."††

The passage, then, "Ye are all the children of God by Faith in Christ Jesus," may be thus paraphrased:—Ye are all the children of God by the Gospel which is in Christ Jesus: not because of your faith and holiness, for I have to condemn much unfaithfulness and irreligion among you; even to such a degree that I am afraid lest I have bestowed upon you labor in vain: but by virtue of the covenant relation in which you stand to God under the Gospel; now that it has superseded the Law, which served but as a school-master to bring us unto Christ. "For"—the Apostle immediately proceeds, in illustration of this idea, to show *how* they were the children of God by Faith in Christ Jesus—"as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In clear continued reference to this sonship and heirship—the privilege attached to having been baptized into the Church, that is, "baptized into Christ," the Church being the body of Christ—St. Paul adds, "God sent forth His Son to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ."‡‡

From all which it is obvious that the Church is truly evangelical in teaching that Baptism admits all its subjects to a new and spiritual birth—to regeneration; makes them "children of grace;" is the means whereby God "hath called" them "to" a "state of salvation;" and consequently makes every one of them "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Inseparable, then, from the evangelical system is that view of Christ's outward and visible Church, which recognizes the essential connection in which Himself has placed it with man's possession of inward and spiritual religion, and the enjoyment of its blessings. But equally evangelical, and very awful, is the farther truth, that unless men, with honest and good hearts, and true faith, penitence, and devotion, receive this grace of God, and subject their lives and characters to its control, it will not only be to them in vain, but will increase their guilt and condemnation; for then they will ungratefully and basely reject the salvation to the privilege of which they were admitted; they will make themselves unsound and hurtful members of Christ, and disobedient and rebellious children of God; and wilfully incur the loss of the heavenly inheritance once within their reach.

Remembering that according to the Bible, the Church of Christ is an outward and visible Society, called also His body, we shall find, throughout that volume, perpetually recurring evidence that it has pleased God so to incorporate with that outward and visible society, the inward aud spiritual workings of His grace, that as well the progress and establishment of Christ's kingdom in the world, as its influence on the hearts of men, is appointed to be secured through that Church, as His agent and instrument. And as plausible efforts are not wanting to withdraw men from this portion of the truth as it is in Jesus, or make them indifferent to it, and this under that pretext of greater spirituality, by which the tempter has, at different times, so sorely wounded the cause of the Gospel, it may be profitable to refer to a few more passages in which this great principle is taught of God.

"By one Spirit are we all baptized into one body, and have been all made to drink into one Spirit."|||| Here the effect of Baptism, as the means of connection with the one body—the body of Christ—the Church—is attributed to that sacrament's being accompanied with an efficacy imparted to it by the Holy Ghost; in other words, to its being made by that Divine Agent, the means of spiritual regeneration. Hence the Church's authority for saying of every baptized child, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit;" and of all baptized persons coming to confirmation, "Almighty and everlasting God, Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost." And in this same passage, is set forth the divinely established connection between baptism into the Church, and *drinking into the Spirit*—a strong and most expressive figure, whose very terms give at once the best idea of it.

In the latter part of the second chapter of his Epistle to the Ephesians, St. Paul speaks of that great spiritual effect of the Gospel, breaking down the distinction between Jew and Gentile, by bringing them together into the one true religion; and strongly and expressively describes it as *Christ's making in Himself, of twain, one new man, so making peace*; and His *reconciling both unto God by the cross, having slain the enmity thereby*. And this he represents as being accomplished by means of their being both brought into the "one body," the Church. It is *through it* that the cross slays human enmity, reconciles men to God, and gives peace to the faithful. He then proceeds to represent the members of the Church as having access, by One Spirit, unto the Father; and the Church itself as a community of which the members are "fellow citizens with the saints;" as "the household of God;" and as a spiritual edifice, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone: in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in Whom" its members "are builded together for an habitation of God through the Spirit." The experienced Christian can appreciate what is meant by the expressions, "An holy temple in the Lord," and, "An habitation of God through the Spirit." That such blessings may be shared by himself personally, the Christian must be a part of that "building," the Church of Christ.

In the fourth chapter of Ephesians, verses 11—16, "the perfecting of the saints" is represented as to be accomplished through the ministry, and of course through the outward and visible Church with which the ministry is identified; and so is edification, which is to be enjoyed in "the body of Christ;" and so is "the unity of the faith and of the knowledge of the Son of God;" and so is attainment "unto the measure of the stature of the fulness of Christ;" and so is security against false doctrine; and so is growing "up into Him in all things, which is the Head, even Christ;" and so are that Christian sympathy, and mutual co-operation and aid in piety, whereby the followers of Jesus, the joints and parts of the body of Christ, are, for their united, and their several, spiritual interests, to make "increase of the body unto the edifying of itself in love."

Christ is revealed to us as "the Head of the *Church*, and the Saviour of the *body*:"* Therefore, if men would be members of Christ, and saved by Him, they must belong to His body the Church. He is revealed to us as having loved the *Church*," and given "Himself for *it*:"† They, then, who would be loved of Christ, and share the blessings of His sacrifice of Himself, must belong to His Church. The purifying and sanctifying influences of the Gospel upon men are revealed to us as Christ's sanctifying and cleansing "*the Church*, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish:"‡ It is, therefore, in the Church that Christian purity and holiness are appointed to be attained. Christ is revealed to us as nourishing and cherishing "*the Church*."|| The true Christian's happiest experience, the best exercises of his faith and hope and trust, and his most satisfactory discharge of duty, are inseparably connected in his mind and heart with the nourishing and cherishing grace of Christ: This is to be found in His Church.

In Colossians ii. 18, 19, "not holding the Head," that is, not being true to the body, or Church, of which Christ is the Head, is represented as proud rebellion against Him, and the source of sinful departures from the truth and order of His religion; while the reverse—maintaining faithful connection with that body and Head—is the means of enjoying spiritual nourishment and Christian union, and increasing "with the increase of God."

Full of mercy and loving kindness as are all our Heavenly Father's dealings with us, in both His providence and grace, our spiritual enemy fails not to make them occasions of temptation, that he may draw us into ingratitude, disobedience, and destruction. Thus is it, that men so often either rest in outward and visible, to the neglect of inward and spiritual religion, or proudly and sinfully think that they can have enough of the latter with but little conscientious regard for the former. Each is ungrateful rebellion against God, disobedience to His will, and a risk of utter spiritual destruction. The Bible tells us how earnestly we must cherish the true faith, the sincere piety, and the pure morality of the Gospel; and how true and devoted we must be as members of the Church, and in walking in all the commandments and ordinances of the Lord therein provided for us. Our duty comprises both. Neither indeed can truly exist without the other. There is no warranted hope of salvation, if we are defective in either. B. T. O.

* The true meaning of the word translated here "teach." St. Matthew xxviii. 19.

* Galatians iii. 26. † i. 6. ‡ iii. 1. || iv. 9, 11.

§ Acts. vi. 7. ¶ Galatians vi. 10.
** St. Jude 3.
†† Galatians iii. 23, 24, 25.
‡‡ Galatians iv. 4—7.
|||| 1 Corinthians xii. 13.

* Ephesians v. 23.
† 25. ‡ 26, 27. || 29.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER VIII.

LITURGIES.

HOWEVER well-proportioned I might have found the Episcopal Church in its structure—however safe-guarded against the outbreaks of fanaticism, and the incursions of heresy—however high her walls, or beautiful her gates, or strong her towers—however studded her whole frame-work with the inscriptions of the earliest ages—although on every portal I should have seen a martyr's name, and on every column the handwriting of an Ignatius or a Polycarp—yet I may confess, that all this symmetry and beauty, if it were possible that they should exist as a body without a spirit, ought, to a devout mind, to present no irresistible attraction, if, upon closer inspection, the interior arrangements were found unfriendly to the great end to which every thing else in the temple must be secondary and subservient—the high and pure devotions of the heart. As in human friendships, we value not the lip's cold words without the heart's warm love, so, with an emphasis beyond comparison, as God is a spirit, "they that worship Him, must worship Him in spirit and in truth." But I have supposed a thing impossible. It cannot be, that

"On the cold cheek of Death smiles and roses are blending."

Such symmetry and beauty as we have described, are the results of a life within; as the beautiful flower is the spontaneous evolution of a healthy seed, or as the proportions of a fair edifice are the developments of cultivated thought and feeling, or as the beauty and perfection of the material body are but the natural expression of an instinctive and vigorous life. As Nature, however, ever seeks a clothing verdant, bright, radiant with its Maker's image, so a true Christianity will lay aside the swaddling-clothes for the robe without seam, and in all that is external will exhibit strength, symmetry and beauty. I can, however, recal the time when Episcopacy was, to me, "the sepulchre, beautiful indeed, without, but full within," if not of Death's corruption, at least of Death's cold chill, and stiffened form—when lip-service and Episcopacy were as much convertible terms as Presbyter and Bishop were, in the New Testament. But this was at a time when I set a less relative value upon the worship of the sanctuary than I have been led, by God's blessing, since to do—at a time when I knew less of Episcopalians than I came, by God's Providence, afterward to know—at a time when I had not carefully observed the workings of the human mind with reference to liturgical worship, nor the influences of liturgical worship upon the human mind. If I found myself, or if I found others unprofited, or often pained and injured, by the proxies and the efforts of extemporaneous worship, to have sought relief in the Episcopal liturgy, would, to me, have seemed like stepping from the regions of an occasional north wind, upon a zone of everlasting ice. Let me, then, conduct the reader along the line of reflection which brought me to the conclusion, that, agreeably to the analogies of the faith, as grace comes down to man, robed in the Sacraments and the Word in an external ministry, and Christianity itself in the written Scriptures, so a permanent devotion will inevitably clothe itself in an abiding liturgy.

I might here, at the outset, entrench myself behind a host of mighty names, that, having used a liturgy through all their lives, had every opportunity to know its value, and have left a testimony which the Rev. Mr. Staunton has thus condensed:—"Blame us not, then, if we value our liturgy; it embodies the anthems of saints; it thrills the heart with the dying songs of the faithful; it is hallowed with the blood of the martyrs; it glows with sacred fire." I prefer to throw into the foreground of my argument the testimony of Presbyterians themselves.

Even Mr. Barnes, in a candid moment, and before his eulogium (of which we quote but a small part) had led any of his flock to seek our green pastures, and our still waters, permitted himself to say, "We have always thought that there are Christian "minds and hearts, that would find more edification in the forms of worship in that Church than in any other. We have never doubted that many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal Church, and that many of the purest spirits that the earth contains, minister at those altars, or breathe forth their prayers and praises in language consecrated by the use of piety for centuries."

The New York Christian Observer, the representative of the Dutch Reformed Church in this country, says of the Episcopal Church, "Her spirit-stirring liturgy, and a scrupulous adherence to it, have, under God, preserved her integrity beyond any denomination of Christians since the Reformation."

Says a Scottish Presbyterian, the Rev. John Cummings, "I shall never forget how thrilling I felt one clause in the English liturgy, on my first entering an Episcopal Church. It is perhaps the finest sentence and the sweetest prayer in the language:—'In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of Judgment, Good Lord, deliver us."

Dr. Doddridge, an English Presbyterian and Expositor, says, The language is so plain as to be level to the capacity of the meanest, and yet the sense is so noble, as to raise the capacity of the highest."

Dr. Clarke, the distinguished Commentator of the Methodists, declares it superior to every thing of the kind produced either by ancient or modern times; several of the prayers and services of which were in use from the first ages of Christianity." "The Liturgy," he says again, "is almost universally esteemed by the devout and pious of every denomination, and, next to the translation of the Scriptures into the English language, is *the greatest effort of the Reformation*. As a form of devotion, it has no equal in any part of the Universal Church of God. *Next to the Bible, it is the Book of my understanding and my heart.*"

Robert Hall, the brightest light that ever shone among the Baptists, and one that would have been bright in any firmament, confesses, that "the *evangelical purity* of its sentiments, the *chastened fervor* of its devotions, and the *majestic simplicity* of its language, have combined to place it in *the very first rank* of uninspired compositions."

The heavenly-minded Baxter, another nonconformist, whose writings have prepared hundreds for that "saint's everlasting rest" which gave title to one of his choice productions, says, "The constant disuse of forms is apt to breed giddiness in religion, and to make men hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in those novelties and varieties of expression that they are delighted; and therefore I advise forms, to fix Christians, and to make them sound." As Mr. Wesley for the Methodists, so Baxter prepared a liturgy for the Nonconformists; and, like Wesley, he sought the consolations of the Church's liturgy in the hour of death. And Watson, a Methodist divine, as great as either of these, said, just as his soul took wing for Paradise, "Read the *Te Deum*; it seems to unite one, in spirit, with the whole Catholic Church on earth and in heaven."

Let these suffice, after the addition of one testimony more. The Princeton Review, in a notice of Mr. Barnes' "Position of the Evangelical Party in the Episcopal Church,"—a work written, I am informed, *after* some members of his congregation had gone over to that Church, as the eulogium above quoted was written some months *before*, hold the following language:—"It is well for the Church of England that she has her liturgy, which brings out so clearly the doctrines of depravity, atonement, justification, divine influence, and a future judgment. What would have become of these doctrines in the lips of worldly ministers, &c.? Facts," it goes on to say, "are against this favorite position of Mr. Barnes, (viz., that the observance of forms is incompatible with the preservation of evangelical piety.") And, after reminding Mr. Barnes that God was himself the author of the forms in the Jewish Church, the reviewer adds—"But to say, that a form of prayer, merely as a form, however evangelical, is destructive of piety, is to assert, that the Gospel is not the Gospel, if it be read instead of being spoken." "Not that we object," said the Princeton Review of the year preceding, "to devotional composition, when happily exerted and wisely employed; on the contrary, we would wish that it were more common than it is."

With this amount of testimony, which could easily be multiplied into a volume, I am asked the question, Why is the liturgy of the Episcopal Church so little esteemed, out of its own pale? I answer, simply because it is not known. The Wesleyans of England know it, and, to this day, they use it, at least once every Sunday of their lives. Other Dissenters there know it, and they use it many of their chapels at this hour. It requires, one, two, perhaps three generations to become insensible to the fascinations of a liturgy. Calvin left for his disciples a liturgy. Luther composed for his followers a liturgy. Knox prepared a liturgy for the people of Scotland. Baxter compiled a liturgy for the Nonconformists; Wesley enjoined a liturgy upon his followers. Twice, in the Scottish Kirk, did the Presbyterians adopt a liturgy. Nothing but time and habit, or violent convulsion, can tear a Christian from his liturgy. The separation once effected, a Prayer-Book becomes, to a Presbyterian, what the Bible is to the Papist—*an unknown book*, uncared for, unadmired, unread. Such was the Prayer-Book to me; and I probably regarded it with much the same aversion or indifference that the Romanist entertains towards the Bible, and for very nearly the same reason. Let the Bible be thrown into the way of the Romanist, as the Prayer-Book came into mine, and if he do not learn to admire, and venerate, and love and cherish it as I did the Prayer-Book, it will not be owing to any want in the sacred volume, either of intellectual sublimity or of moral loveliness. There must be, in ordinary circumstances, not only a habit, but an educated and cultivated taste, to appreciate beauty in a landscape, grace in a statue, refinement in manners, elegance in literature, force in eloquence, melody in music, purity in morals, and, to come to the point in hand, perfection in worship.

Time, or opportunity at least, must be allowed, to correct and adapt the taste. It is impossible to rise, at a bound, from the impression that the sermon is the summum bonum for which we turn our feet toward the sanctuary, into the feeling, not new, I apprehend, to the heart of the veriest worldling among the Episcopalians,) that, when we go within thy gates, O Zion, it is to worship God. It is not possible, from the heavy, dull common-places of an extemporaneous prayer, which it is enough to have heard once, to rise, by a single effort, to the dignity of a liturgy, which, to be adequately admired, must be heard a thousand times. It is impossible to settle down, from the fitful, feverish and momentary flights of the revival and the camp-ground, into the chastened and life-long fervor of the incomparable liturgy. My own case may show:

Owing to the distance of any other place of worship, I was sent, in my boyhood, once a fortnight, to the Episcopal Church. But I went without the necessary guide to my devotions, and from a home, at which, among a thousand pious volumes, I do not recollect that I ever saw the Book of Common Prayer. I did not therefore learn, in childhood, so much as to "find the places," or to take part in the responses, or even to perceive that sacred amusement, if I may so call it, by which the varied service, as I have often since remarked, engages so easily the attention of the child of the Church. For, while an extemporaneous prayer from a pulpit, often as elevated as the ceiling will well permit, fails, and must fail, to give employment to the mind of a child, there is something in liturgical worship, when properly performed, strikingly adapted, as experience teaches, to occupy the mind and hands and lips, and, through all these, the heart of the little ones of Christ, and thus, to form, from the age of infancy, the great habit of devotion. We accept, therefore, most thankfully, the tribute sometimes paid to the Church, that her worship is well enough for the childish and illiterate. Like the Bible, it is a study for the learned, and yet giveth wisdom to the simple. Its language is, in part, literally the language of angels, and is yet within the comprehension of infants. It is a sun that will blind the gaze of the philosopher, but yet giveth light to the greatest and the least in the kingdom of heaven. It is an atmosphere, full of wonders to the spiritual chemist, but feeding alike the life of the wise and of the unwise. Its alleluiahs are the alleluiahs of the cherubim and seraphim; its hosannas, the hosannas in which babes and sucklings perfect and echo back the praise. We think, with Robert Hall, that its simplicity is its majesty. All this we should not dare to say of a mere human composition. But the Prayer-Book is not a human composition; nineteen-twentieths of its language are taken, line by line, and word for word, from that volume which has the mysterious power to chain the understanding of a patriarch, and to charm the heart of a child. A Gabriel may desire to look into its pages; a Timothy may lisp them at his mother's knee.

For the want of teaching in childhood, I was, in after-life, entirely at a loss when to stand, or when to sit, or when to kneel, or where to "find the places." The same is the general complaint of Presbyterians, and is the reason, in most cases, why they find the service not only unedifying, but embarrassing and painful, and why they leave the sanctuary with a growing prejudice against our liturgy. Being myself seldom able to catch the responses of the people, as they were so often mouthed and mumbled, I had half the time unfinished sentences to dwell upon, more likely to distract attention, than to fix devotion. And as the Presbyterian goes to an Episcopal Church from the same motive with which he frequents his own, not so much to be heard in the outpourings of his own heart, as to hear the declamation of the preacher—of course, the whole service before the sermon is unedifying and irksome. I was myself nearly thirty years of age before I could find the Psalms for the day, or the Epistles and Gospel, or could lay my finger on the Te Deum, the Gloria in Excelsis, or the Litany.

Notwithstanding that I heard the Episcopal service under these disadvantages, I could not but notice, that the oftener I frequented it, the more it gained upon my heart. I could see nothing irreverent, to offend the eye—I could hear nothing, beneath the dignity of worship, to offend the ear—I heard large portions of Scripture, and the low concert of many voices, indicating that they were concerned in what was going on, and that they felt they had an individual part and right in the exalted service—that it was not sectarian eloquence which they had come as dumb Christians to *hear*, nor a mass-house pageant which they had come as speechless spectators to *see*.

As a Presbyterian, I felt certainly a little flattered by a tradition—I cannot now remember where I met with it—that, at the Reformation, the Presbyterians occupied so entirely every square inch with their serried hosts, that there was, in fact, not room to kneel, and that thence had arisen the custom of standing in prayer. But now that our ranks were not so crowded, I fell back into the instinctive feeling, that a sinner's place, before the Maker of the universe, is on his knees. ONE OF THREE HUNDRED.

For the Churchman.

The Articles Obligatory.

MR. EDITOR.—In the Church of England, and in our Church, there are two promises binding the clergy to "doctrine," the *subscription* before orders, and the *vow* in the Ordinal. In England, the subscription is *particular*, and the vow *general*: with us, *both* are *general*. The English subscription is to three particulars, the supremacy, the Prayer-book, and the Articles: (Can. 36.) that for the Articles having been added some time after the others were enacted. Previously to this addition, the question may have been open, in England,—whether the particular promise limited the general one, so that the Articles might be rejected or ignored,—or whether the general promise concerning "doctrine" included all the doctrinal avowals of that Church whether comprised in the particular promise or not. Since the addition, the particular is as broad as the general, embracing all the doctrines that are authenticated in England.

With *us*, the subscription and the vow, both, are general, broad, inclusive,—embracing the entire mass of "doctrine" protected in our Constitution; and this includes the Articles. Our formal obligation is neither limited nor supported by a particular statement. We are bound in "doctrine" to all, Prayer-book, Articles, Offices, —or else, to none of them, to nothing. Such is our position,—we are sworn to every point in all these *formulæ* which theology or common sense declares to be "doctrine."—To us, in the United States, it matters not how the case is in England. To us, of this day, it matters not how the case was with our predecessors, whether with or without a Prayer-book, with or without Offices or any of them, with or without the Articles. Each and all of these have fully bound our Church for more than forty years; the Institution, the latest, having been perfected in 1808. Each and all of them are embraced in both the subscription and the vow that hold *us* to "doctrine." And the ligature is not only moral, but forensic likewise. All this, I apprehend, is infallibly certain,—unless it can be shown that we are "solemly engaged" to the mere *word* "doctrine," without stipulation in any matter of "doctrine!" i. e. unless the subscription and the vow are both empty!

The Prayer-book, the Articles, and the Offices, *all*, are our STANDARDS of "doctrine," and all *equally* so. The Homilies, by their limited authorisation, are not standards; they "contain godly and wholesome doctrine," and so far have moral force; but these "contents" not being any where specified, (and the one particularly named, in Art. II, being referred to for "wholesomeness" and "comfort," not for ratification,) they have no statutory power. It may even be questioned whether their teaching can, without invoking the Standard also, have forensic protection.

Our Articles profess not to be "for the avoiding of diversities of opinions:" *we* therefore cannot regard them as affecting *opinions* only, discriminated from doctrines. That plea has not made the voyage to our shores. Nor can I rate it highly in its native kingdom. On the contrary,—as the chief contents of the Articles are doctrinal, and not a few entire Articles doctrinal only, I think the word "opinions" in their title must be used *generically*, for both doctrines and minor tenets,—not *specifically*, for the latter only.— That point, however, is nothing to *us*, who have dropped their whole reference to "opinions." All that *is* doctrinal in them is involved in our priestly subscription and vow.

Nor can I withhold the suggestion, that our Laity are obligated by our Standards, as well as our Clergy. We baptise indeed upon the faith simply of the Apostles' Creed. But, besides that Symbol's including positively or inferentially the whole truth, baptism is into the Church Universal, and each member of that body may enrol himself in any branch of it. But where, as among us, various communities affect to be the Church, —calling themselves or each other sects, denominations, "churches," christians, saints, disciples, and what not, a sort of nomenclature that is the merest conventionalism, or the merest rubbish, throughout,—there, I say, he who stands with the Protestant Episcopal Church, be he clerical or lay, is bound in morals and in honor, in *all* good faith, (to say nothing of forensic liability if good faith be grossly outraged,) to the doctrines at large of *that* Church, whether upheld in the Prayer-book, or in the Offices, or in the Articles. And I further submit, that, whether here or elsewhere, the arrangement would be no better than monstrous, which tied closely and accurately to "doctrine" the teachers, while it left the taught as free to roam as a general Creed, and the crevices and breaches that can be made in it, may allow. Yours truly, in haste, O.

Philadelphia, April 23, 1849.

For the Churchman.

Mr. Editor,—In my last communication, I showed that notwithstanding the denial of "No Controversialist," the Domestic Committee are responsible, not only for having "a paid agent," but also for paying him the very large salary of $2,000. On this point I will urge, in addition, only one further question. Why, when it was discovered "that too much had been expended for past salaries," did not the Committee intimate to their officers the fact, and suggest to them the propriety, the honesty, indeed, of relinquishing the portion they did not earn?— Surely it will not be said that to make such an intimation was beyond the Committee's power. They were positively bound to make it. They were positively bound to resort to every honorable and righteous means to curtail abstraction from funds, as sacred to actual missionary operations, *in the missionary field*, as the prayers by which they were consecrated to the service of the Redeemer were proper and solemn. Yes, sir, *consecrated*,—that is the term. The money in our missionary treasuries is a *consecrated* means or instrument, and every one who helps to spend it needlessly, or who, being entrusted with it, does not guard its passage through his hand, or under his eye, with a jealous care,—at least, equal to that bestowed upon his own private funds,—is guilty of a species of sacrilege!

"No Controversialist" thinks "It would be the part of wisdom, as it certainly is of justice, to withhold such censures, even if just, till the time comes for their *constitutional* correction, and the party be present to answer, on whom alone such censure falls." I differ from him. In my judgment, it is *wise* to bring to the notice of the Church the heavy expenses of the Committee. I deem it wise, because I look for "*constitutional* correction;" and I know that such correction cannot be had at the ensuing meeting of the Board of Missions, for example, unless we prepare the minds of the members of the Board, in advance, by a fearless and faithful statement of facts. I wish the whole Church to understand the merits of the case, that the members of the Board may feel themselves impelled, by the common sense and common feeling of those they represent, to act decidedly in the matter. Heretofore, the Board have relied entirely upon the reports and other representations of the Committees; I wish the members to think and see for themselves. The two Committees are component parts of the Board. They generally vote together on all test questions. The Committees, with their secretaries and treasurers, are, in number, ten each. So small is generally the attendance at the annual meetings, that these twenty gentlemen, with a very few adherents, can decide almost any question as they please. Now, I help to make these statements,—I deem it *wise* to make them,— because I wish to secure, at the next annual meeting of the Board, the attendance of a sufficient number of independent and determined members to effect the changes which so many deem necessary. "Constitutional correction" is desired: it will be attempted. "The party" interested in avoiding it may then "be present to answer." They have this timely warning, that they may render their answer as perfect as study and calculation, and some two months of constant revision, can make it. The warning is given, that they may have the advantage of bringing to their support all their peculiar friends who are entitled to a vote.

Are we *unjust* in this? Have we been unjust in our published statements? "No Controversialist" distinctly says we have. Will he tell me when it was determined, in this free land, that it is unjust for representatives to be called to account by their constituents?—when the publication of the truth, sustained by figures, that "cannot lie," in order to bring those representatives to a sense of their duty, and to impel them to such action as duty indicates, was made the violation of any right? Will he allege that even propriety is violated when, in anticipation of a meeting of Congress, or a Legislature of a state, or a Board of Missions,—when important subjects are to be discussed, and questions connected with them decided,—it is unjust to use the Press to disseminate the information which the members need to help them to proper action?

Wherein is there as much as the semblance of injustice in giving publicity to the facts, by the existence of which many are aggrieved, and which for months, not to say years, have operated against the successful prosecution of our Missionary efforts, more than any other obstacle? Have not the Church papers been as open to those who would defend the expenditure of the Domestic Committee, as those who would expose them? Has not an attempt at defence, Mr. Editor, been made in your columns? Did you not as freely give the required space to "One who Knows," as you yielded the same to "Rector," "M.S.," or myself? And even when, as "No Controversialist," he surrendered the ground he had first taken, and sought to change the issue, did you not as freely give currency to his complaints and exceptions, and send them wherever a reader of the *Churchman* can be found?

To me, all this exclaiming over "the part of wisdom" and "of justice" betrays a consciousness of the weakness of a course which, for want of inherent excellence, is driven to the extremity of confining itself to attacks upon the manner, or the method in which it is exposed. It is compelled to conduct such an offensive warfare, because *a real attempt to defend itself would be ruin.*

ANOTHER "ONE WHO KNOWS."

For the Churchman.

Mr. Editor,—I owe you an apology for the improper length of my communication last week; improper, I mean, for a weekly journal, it being next to impossible, in the little time allowed for proof-reading, to carry a manuscript of such length through the press without numerous typographical errors. It is thus that writers are often vexed at printers, when, in truth, there is more reason for the printers to be vexed at the writers, who give them, not only enough of bad manuscript, but far *too much* of it at once. Among the errors were "and" for "end," "sying" for "prying," "C.D." for "c. 6," "things" for "hinges," "simply" for "imply," "reasonable" for "seasonable," &c.; and, which I particularly regret, the omission of part of a line in a sentence quoted from the tract under review. Instead of troubling you, however, with a list of *errata*, I write to say that if any of your readers desire a correct copy of the article, they will soon be able to obtain it in a phamphlet form.

NEMO

We have time, at present, merely to call attention to the advertisement of this publication in another column, which, we are sure, will be perused by our readers with the utmost satisfaction.

THE CHURCHMAN.

New-York, Saturday, April 28, 1849.

"Romanizing" and Calendar.

It is with unfeigned regret that we have again to allude to this subject, though the characteristic mode of reply adopted by the acting editor of the Calendar, will happily render our labors very brief. We shall no longer complain of the want of gentlemanly courtesy to one who is apparently ignorant of what it means, nor seek to instil the principles of legal eviidence into him who wilfully sets some of the simplest rules of common sense at defiance. Nor shall we again show him that the charge against the "*Romanizers*" is one thing, and the defence of the *seminary* another, and *distinct*, lest we should violate a maxim of the wise monarch of Israel. The following, however, calls for some little notice. He quotes certain words of ours as follows:

"We must, in all candor, say that we do not know *one clergymen amenable to the ecclesiastical authority of the Diocese of New York who is justly liable to presentment for holding or teaching avowedly Romish doctrines.*

He then comments on them: "The italics are copied. We call attention to several parts of this most cautious sentence. It avoids saying that there are no clergyman *holding and teaching Romish doctrine*, and only says that if there be such they do not hold doctrines *avowedly* Romish! It avoids saying that there are not clergymen of this kind, and only says that there are none such *liable to presentment*. It avoids saying that there are none such *officiating* in New York, and only says there is not one such clergymen *amenable to the ecclesiastical authority* of that diocese! Now, then suppose there be a clergyman holding and teaching Romish doctrine, while he *avows* it to be *Anglican* because Gardiner and Bonner held it. (See Mr. Howland's letter.) Suppose there be a clergyman avowing Romish doctrine, but just saving himself from liability to presentment! Or suppose a clergyman of another diocese to be officiating in New York and avowing and boldly teaching Romanism under the patronage of a New York rector! These three cases are avoided by the Churchman's assertion and may actually exist without making it literally untrue. Now, then, who wrote the article signed "Scholasticus" in the Churchman? Suppose he be a clergyman holding and teaching Romish doctrine in New York, but not *amenable to its ecclesiastical authority*? We do not as yet assert that is precisely the fact, but if it shall hereafter be proved the fact, we do not covet the position into which the editor of the Churchman has placed himself before all fair and candid men."

The Editor of this paper has very little regard to any covetings of the editorial *locum tenens*, who wrote the above. As to our *caution*, we intend to continue *cautious* in a matter, where the character, the feelings and the welfare of others are concerned; and we both pity and despise the man or the boy who needlessly and wantonly throws about firebrands and says it is done in sport. One or two observations will soon dispose of the shameful misrepresentations and slanderous inuendos in the above article. After mentioning that the "Invocation of Saints and Transubstantiation," and "auricular Confession," were held by certain clergymen in New York to be "Catholic doctrines and necessary to be believed," and making some other observations, he continued, (Calendar April 7.) "*What we have to deal with at present, is the existence of certain definite doctrines among certain clergymen in New York. The consideration of their theological defence we remit to the tribunal to which it properly belongs, the Ecclesiastical authority of that diocese.* In another part of the paper he begged the editor of this to speak out boldly. And then when we do speak out boldly, and while we condemn those doctrines, say what is the truth, that *we do not know of one clergyman amenable to the ecclesiastical authority of New York* who holds such doctrines, he turns round and charges equivocation. As for the insinuation that we meant that a man might hold such doctrines so long as he called them *Anglican*, &c., it is of a piece with other conduct of that writer, which we, in accordance with our previous course, forbear to characterize.

Our whole article expressly contradicted any such inference. Again, if a clergyman "holds Romish doctrine in such a way as not to be liable to presentment" will this sage editor inform us in *what* way he is *amenable to the ecclesiastical authority of New York*? Besides we spoke only of *our own personal knowledge*; if there should be such a one, therefore, and we not know it, our situation would not be "intolerable." As for the third case supposed, we should like to know what the *ecclesiastical authority of New York* have to do in the matter; and whether such a case (if existing) would not belong exclusively to his own diocesan or to the Standing Committee of his diocese? And whether the editor of the Churchman has a whit more to do with the case than any other clergyman of this or any other diocese in the Union? Thus, then, we have shown that our disclaimer was a *legitimate response* to the assertion of the Calendar, as far as we personally were concerned, and this was all we were called upon to make. We may add, that in spite of all his boasts about EVIDENCE, PROOFS, &c., he seems now to be of opinion that they will not warrant a presentment to our Standing Committee; and, consequently, our challenge will, in all probability, remain unanswered. We shall not lose sight of it, however.

He does not assert anything farther respecting the infection of the seminary; nor does he retract his ungrounded charges made "secondarily and incidentally" against that institution. We wait however, to see what he will reply to the well deserved chastisement inflicted by some of the assailed in our last number.

But enough of this writer; let us turn for refreshment to that great master of morality, Bishop Butler:

"The thing here supposed and referred to is talkativeness; a disposition to be talking, abstracted from the consideration of what is to be said; with very little or no regard to, or thought of, doing either good or harm. And let not any imagine this to be a slight matter, and that it deserves not to have so great weight laid upon it, till he has considered what evil is implied in it, and the bad effects which follow from it. It is, perhaps, true, that they who are addicted to this folly would choose to confine themselves to trifles and indifferent subjects, and so intend only to be guilty of being impertinent; but as they cannot go on for ever talking of nothing, as common matters will not afford a sufficient fund for perpetual continued discourse, when subjects of this kind are exhausted, they will go on to defamation, scandal, divulging of secrets, their own secrets as well as those of others; any thing rather than be silent. They are plainly hurried on, in the heat of their talk, to say quite different things from what they first intended, and which they afterwards wish unsaid; or, improper things which they had no other end in saying but only to afford employment to their tongue. And if these people expect to be heard and regarded, for there are some content merely with talking, they will invent to engage your attention; and, when they have heard the least imperfect hint of an affair, they will, out of their own head, add the circumstances of time and place, and other matters to make out their story, and give the appearance of probability to it; not that they have any concern about being believed, otherwise than as a means of being heard. The thing is, to engage your attention; to take you up wholly for the present time; what reflections will be made afterwards, is in truth the least of their thoughts. And, farther, when persons who indulge themselves in these liberties of the tongue, are in any degree offended with another, as little disgusts and misunderstandings will be, they allow themselves to defame and revile such an one without any moderation or bounds; though the offence is so very slight that they themselves would not do, nor perhaps wish, him an injury in any other way. And in this case the scandals and revilings are chiefly owing to talkativeness, and not bridling their tongue; and so come under our present subject. The least occasion in the world will make the humor break out in this particular way, or in another. It is like a torrent which must and will flow, but the least thing imaginable will first of all give it either this or another direction; turn it into this or that channel; or, like a fire, the nature of which, when in a heap of combustible matter, is to spread and lay waste all around; but any one of a thousand little accidents will occasion it to break out first either in this or that particular part." (Sermon iv. On the Tongue.)

As we intend to put into our paper all the documents connected with this transaction, we give the following letter of the students to the Bishop of Connecticut:

GENNERAL THEOLOGICAL SEMINARY,
Easter Tuesday, 1849.

TO THE RIGHT REV. THOMAS CHURCH BROWNELL D. D., LL. D.

RIGHT REV. FATHER IN GOD.—The oft-repeated clamors against the Students of the General Theological Seminary having at length been reiterated by your official organ, whose attacks have been widely copied, both in and out of the Church, as being made under your Episcopal sanction, and as bearing the weight of your venerable name—we Students not only express to you our willingness that our soundness in the faith should be investigated, but we make our *earnest request* that it may please you to institute a legal Visitation of the Seminary, to the end that, if there be traitors among us, or holders of unsound doctrine, the discipline of the Church may be visited upon the guilty, the reputation of the innocent may be protected, and the high claims of the Seminary to the Confidence of the Church be maintained. And since the Church has confided to her Bishops alone the Visitorial power over the Seminary; since its usefulness must be in a great measure impaired when its fair fame becomes so tainted that to have studied within its walls is considered not an honor but a reproach; and since it appears that the teaching of our able Professors being confessedly above suspicion, the whole odium of the charge of "Romanizing" so far as the Seminary is concerned, is thrown upon us students, who look for correction or defence to our Right Reverend Fathers in God. We sincerely trust that our request for this official vindication will not be refused, nor our humble prayers for *justice* be denied.

We are, faithfully,
Your Sons in Christ and the Church.
(Signed by forty-one of the Students.)

We trust that the other Bishops of the Church will consider the letter as addressed to them so far as it is applicable, and will order the investigation. We are happy to say that several Trustees have expressed their determination to sift this matter to the bottom.

We conclude with the following capital letter from the Gospel Messenger. We do not know who the writer is, but thank him for his manliness:

REV. MR EDITOR.—I have read the extract from the Calendar in which the charge is brought of a Romanizing influence within the General Theological Seminary, to an extent invalidating the instructions given by the Rev. Professors. I have also seen the prompt denial of the truth of this charge of the Calendar's, given by three members of the Senior Class in the Churchman of March 31st, and their repetition of this denial in a manly and dignified and spirited article in the Churchman of April 7th. They challenge the proof of the charge brought by the Calendar against the students of the Seminary. I have no fears for the result, if that challenge is met, and it must be fully met and sustained, or the acting editor of the Calendar must lie under the imputation of rashly and needlessly exciting the apprehensions of Churchmen, deeply injuring the students of the Seminary and helping the adversaries of the Institution in their opposition to it.

To those who know the gentlemen who signed the denial of the Calendar's charge no further guaranty of (if it must be said) the complete truthfulness of their statement will be required. I hope to see in your paper of this week their second letter to the editor of the Churchman; it must carry conviction to those who are willing to be convinced. But, in these days of injurious suspicion and most imperfect charity, it may possibly help to relieve the apprehensions of some, to have the testimony of another still, one not now within what many consider the resistless tide of "New York influences," yet as a recent graduate qualified, he thinks, to bear witness in the case. He is aware that [even as the Bishop of Western New York forewarned the Students of the Seminary at the commencement in 1846] that to many the fact of having been a student in that Institution will be enough to make his testimony suspicious. But there are others who, he knows, will be glad to read or hear any thing which may tend in the least degree to calm the newly excited fears of Churchmen. He deems it a duty to this diocese whose reverend head is so well known as a friend of the General Theological Seminary, to say what he feels assured he can say, that the Calendar's charge as far as relates to the Seminary, [which is the only point in it to be noticed] is groundless.

And his testimony is briefly this; that he knows the present members of the two upper classes in the Seminary, by a personal acquaintance with all, and by an intimacy with many of them. He knew the classes which were in the Seminary since 1845–6, and is convinced that since that time there has not been a class which embraced as many young men of high character, of superior attainment, of sincere faithfulness to the Church and the Institution to which they belong, as the present Senior Class. He declares with as much confidence as is possible in the premises, his conviction, that there is not one member of the Senior Class (which is understood to be the class aimed at by the Calendar) who is a Romanizer. He has, he thinks, a distinct idea in his own mind of what a "Romanizer" is; and asserts that there is no more truth in calling the individuals in question "Romanizers" than there would be in applying the opprobrious epithet to the Rev. the members of the Standing Committee of the Seminary.

This "wolf" cry of the Calendar comes too late. It should have been sounded some time ago. But let one fact now be known, to shew the real friends of the Seminary that were such an alarm well warranted by facts, the students themselves would be the first to demand the expulsion of their unfaithful brother. When near the close of last year's term it was known that one of our number had violated his matriculation vows and was professing himself a Romanist, there was, as the writer can testify, a common burst of indignant feeling throughout each class then in the Seminary. And nothing but pity for the circumstances of the misguided pervert hindered the united expression of our abhorrence of his traitorous conduct, and our resentment of the injury he had done to the Church, the Seminary and to ourselves. R. DIACONUS.

P. S. We have just received the following note, which we are requested to insert in order to explain some points of the last communication. The insertion of the word complained of must have been some typographical blunder.

TO THE EDITOR OF THE CHURCHMAN:

DEAR SIR.—We wish to do justice to the Editor of the Calendar and to ourselves, by correcting a serious error which has occurred, we know not how, in the publication of our article in last week's Churchman. In the first line of the second paragraph, the word "gentlemanly" occurs. This word was not in our manuscript when giveh by us for publication, neither had we then, nor afterwards any intention of using it in our article. We desire to correct the error, because when compared with the rest of the communication, it has to us, and to others who have spoken with us upon the subject, the appearance of a biting sarcasm: of this we were guilty neither in spirit nor in act.

We would also take this opportunity of correcting an inaccuracy of our own, concerning the position of the Senior Class, in reference to the publication of the Rev. Professor Haight's Matriculation Address. Our statement on this subject stands thus: "That Address, as no doubt the editor has already been informed, was not published with the unanimous approbation of the students: on the contrary, a minority of nearly one half their number, among whom was the whole Senior Class, with the exception of five members, were opposed to the publication of it; and this, not from any lack of appreciation of the merits of the Address, but through the confident belief, supported by past experience, that the discourse which had been designed for the benefit of the students, would, if published, be perverted to their injury by the careless and by those who were hostile to the Seminary."

The following is a more correct statement:

The number of members in the Senior Class at that time was twenty-five.

Of these, five were in favor of the publication of the Address.

One was absent from the city.

Two expressed no opinion on the subject.

Seventeen were opposed to the publication.

Of the last, four were opposed on other grounds than the one stated.

Again we repeat, "Let the Editor of the Calendar make the most of his italics!"

We remain, Mr. Editor,
Very truly yours,
WM. MARKOE,
WILLIAM M. PARKMAN.
SAMUEL COX, JR.

General Theological Seminary,
April 24th, 1849.

BURLINGTON COLLEGE.—We mentioned, two or three weeks since, that the March examinations at this promising institution had terminated very successfully. In this we had special allusion to that in the classical studies, at which our informant, a clergyman of high attainments and standing, was present. The particulars he gave us were so interesting, that we now communicate them for the information of our readers, and in the hope that they may prove of some benefit to that rising institution.

But, first, let us make one or two quotations from the Appendix to the "Burlington College" Address, and then examine how far the promise has been fulfilled in the facts. We are told that "*subjects are studied rather than authors.*" "*Entire works are read rather than fragments.* Thus an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in." Again "*at the end of every division of a work or subject, the whole portion finished is rapidly revised before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.*" "*Lessons in the languages, in the revise, are translated*, and not *construed*. The new lesson is construed—word by word is analyzed, the relations of all, and the reason for every thing, clearly made out." The editions used are those of Tauchnitz, Leipsic, without notes, &c.

The reasons given for this diligent study of the classics are admirably stated: "We hold that the critical study of the Greek and Latin languages is indispensable to high intellectual discipline. We hold not only, that the noblest models of the mind are in those languages; but that the fullest, the most thorough, the most accurate and polished training of the taste and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders in our course. We do this at no expense of the exactest sciences." The whole appendix might be given, could we find room; and we trust that all who are interested in the education of youth, *truly* so called, will obtain and read this valuable treatise, if they have the opportunity.

Now, let us see how this system is carried out. The tree is known by its fruits.

In the first place, a large amount of work had been gone over by the scholars. The middle class, i. e., the "Junior" in other colleges, had, in the term of five months, read Æschylus entire, and all Horace's Epistles. The "Junior" (i. e., the *sophomore* elsewhere,) had read seven plays of Euripides and Terence entire. This in itself would have been a pretty good amount of labor for the respective classes, but they had also given due attention to the mathematics, modern languages, and other studies required. Now, those of our readers who know how limited an ordinary college-course is, in one session, and how perfunctorily it is complied with by the majority of the students, will probably be astonished, as we were, at the idea of so much being done in one short period of five months, and think of the old proverb, "The more haste, the less speed."

In the second place, then, the promise, in the course of study, was fulfilled, so far as this—that the middle class was examined on the whole of the Prometheus Vinctus, and the Junior on the whole of the Hecuba. Each student translated from one hundred to two hundred lines with great fluency and readiness, and appeared quite at home. It was, says our authority, more like an accomplished modern scholar reading a French or Italian drama, than a collegian translating the thorny pages of the ancient Greek tragedian. Moreover, the difficult task of scanning the chorusses was admirably performed by the "Middles," and the lower feat of performing the same office for Iambics, Trochaics and Anapæstics, was equally well done by the "Juniors." Any *lapsus linguæ*, too, was promptly corrected by the scholar, and if not by him, by some other of the class—all being vigilant and strictly decorous. This, as we can testify, is not the case in the examinations of every college.

In the third place, the scholars showed an enthusiasm in these studies, and appreciation of the beauties of the authors, which was both unusual and most creditable. The cultivation of taste, and the attainment of critical accuracy at the same time, has ever been regarded as the grand desideratum in classical education. The exhibition of these attainments in the pupil, redounds greatly to the credit of their accomplished instructor, Professor Hyde.

Lastly, let us mark the means by which this result is reached. It consists in the most careful drilling in grammar and parsing, at the commencement of the pupil's career. Forms are learnt, and repeated again and again, till they become as familiar as the words of daily use in the vernacular; terminations and prefixes are firmly fixed in the mind, with their appropriate forces and effects, and the lexicon is unsparingly and faithfully used. Thus the progress, though slow at first, is also sure—the foundation is laid deep, and the task of building upon it is rendered easy in the end. What is thereafter acquired is digested, and assimilated to the previous stock of knowledge. When the pupil, after five or six years, comes to the study of a difficult author, most of the words are familiar to him; he knows the roots and characteristic features of many of those which he has never before seen; is enabled to analyze compounds with facility, and to give them a precise and accurate meaning. He may read on for a hundred lines together, and find it unnecessary to open his lexicon at all. His mind is not diverted by perplexities and footfalls at every step—he enters into the spirit of his author; and finds pleasure where the ill-informed student sees only pain and toil. During the examination on a play of Terence, each pupil, we are told, took a part for himself, and the whole was done with so much spirit, grace and fidelity, that it resembled a consummate piece of acting, instead of the ordinarily tedious process of a dreaded and detested examination. Such being the thorough course of instruction pursued, and such the happy results of the training, we look upon Burlington college as an institution of high promise to the Church, and as deserving of the confidence and patronage of all those who desire for their sons or wards a sound literary and religious education.

Foreign Intelligence.

The *Europa* arrived at this port on Thursday 19th, after a short passage of 12 days and 6 hours. We have received by her our usual files to the 6th inst.

In France the Government continues to gain strength, and the President to increase in popularity. The State trials at Bourges for the June insurrections were in progress. Two had perished by the guillotine; Barbes and Albert had been sentenced to transportation for life; Blanqui 10 years, Sobrier 7, Raspail 6 and two others to 5 years transportation. Caussidiere, Louis Blanc, &c., not appearing had been condemned *par contumace*, and sentenced to transportation. This will be a wholesome warning to those like-minded, and augurs well for future tranquillity and order. One or two seditious papers had been suppressed.

The king of Prussia had been elected Emperor of Germany, and had, it was supposed, accepted. The Archduke John had resigned the Regency.

The war between Sardinia and Austria had been terminated by the total defeat of the army of the former, the abdication of Charles Albert, and the accession of his son, who had consented to make a treaty of peace with Austria, and to disband ten corps of refugee troops, Hungarians, Poles and Lombards.

This would have great effects in Italy; and the speedy return of the Pope to Rome was confidently looked for.

Sicily was bent on renewing the war with Naples, and had rejected the mediation of the English and French Admirals on that station.

In Hungary the insurgents had attacked the Russians but failed. Russia would probably interfere in aid of the Austrians and crush the insurrection at once.

Hostilities between Denmark and Germany would re-commence about the 5th inst. The former would undoubtedly be supported by Russia.

In India another battle had taken place near the city of Goojerat. The Sikhs were totally defeated, and Lord Gough has retrieved his laurels.

In the House of Commons the bill for the repeal of the Navigation Laws had passed the Committee of the Whole, and would be read a third time at an early day after the Easter recess.

In the House on Tuesday, March 27, Mr. Fagan, a Roman Catholic, moved for a Committee of the Whole to consider the law relating to Ministers' money in Ireland, and to provide a substitute out of the funds of the ecclesiastical Commissioners. It was replied there were no funds in their hands for this purpose. Sir G. Grey moved the previous question, which prevailed by a vote of 72 to 44, and the motion of Mr. Fugan was defeated.

In the House of Lords, on Thursday 29th, the Bishop of Cashel inquired whether the Commissioners of Council on Education having laid down rules whereby they can give to schools in England, of all denominations, including Roman Catholics, assistance from the State, the Government was prepared on the same principle to afford to the schools of the established Church in Ireland an equal measure of assistance, without requiring any conditions to which the members of that Church find themselves in conscience bound to object. Lord Landsdowne replied that it was most distinctly not the intention of the government to extend to Ireland the same regulations as to national education which were in course of being applied in England!

Monday, April 2, in the Commons the Report of the Select Committee on the Clergy Relief Bill was brought up. On the same evening Mr. B. Osborne gave notice that soon after Easter he would move for a Committee of the Whole to consider the temporalities of the Irish Church.

Bishop Trower, of Glasgow and Galloway, has received the degree of Doctor of Divinity from the University of Oxford.

It is said that the Rev. R. Knox, Chancellor of Ardfert, is to be the new Bishop of Down and Connor.

The London 'Record' and some sectarian papers in this country have been making a loud outcry about the '*Sterling Club*' of which the Bishops of Oxford and St. Davids, with several other distinguished divines are said to be members. As the Rev. Mr. Sterling died a more than suspected infidel, it was, of course, charitably inferred that all the members held the same sentiments, and we have had much whining about the lamentable results of Puseyism and High Churchism. It appears, however, that the 'club' was formed ten or twelve years ago before the heterodoxy of Mr. Sterling was ever suspected; it consisted of literary men, artists, and other clever people who met for social purposes, and not for the maintenance of any set of opinions. It was called by that name partly because Mr. S. was the prime mover in the business, and partly as a pun upon the word. Many of the original members have long ceased to attend its meetings. It is needless for us to add that the word of the London Record is not to be taken for any thing.

NEW COLONIAL BISHOP.—The Queen has been pleased to order Letters Patent to be issued for the erection of a Bishopric in the Red River Settlements, Prince Rupert's Land. The Rev. David Anderson, M. A., of Exeter College, formerly Theolog. Tutor at St. Bees College, Cumberland, and now perpetual curate of All Saints, Derby, has been appointed first Bishop of the new See. He took his B. A. degree in Michælmas term, 1836. The endowment is provided partly by a bequest of the late James Leith, Esq., who passed many years of his life in Prince Rupert's Land, and partly by a salary (with a house) allowed by the Hudson's Bay Company to the Bishop as Chaplain to one of the Churches in the settlement. The Consecration of the Bishops of Vic-

toria and Rupert's Land will probably take place at Canterbury.

Baptist Noel had consummated the sin of schism by officiating in the Scotch National Chapel, Regents Square, London, on Sunday March 25, in place of the minister thereof, who is indisposed. It seems he is to officiate there in the morning regularly until the other is recovered. He preached nearly an hour from Genesis xxii, 15. Of course there was a crowd.

At a meeting of the St. Martin's branch of the Liverpool Church Union, held 27th ult., it was agreed to get up a petition to parliament against that Clause of the Criminal Law Consolidation Bill which imposes a fine and imprisonment on the Dean and Chapter refusing to elect the nominee of the Crown to a Bishopric. Also, an address to the Queen praying for the restoration of the privilege of meeting in Convention. Also, a form of petition against the proposed change in the law of marriage was adopted.

(Communicated.)

Burlington College.—The undersigned, Trustees of Burlington College, in taking charge of the economical and pecuniary affairs of the Institution, deem it right to announce to Parents and others, who are interested in it, that their object has been the relief of the Right Reverend President, from the ever recurring and annoying details and responsibilites incidental to the financial department: leaving to him, as heretofore, and to the Master and Teachers under him, the direction and control of the whole process of Education; subject, of course, to the proper supervision of the Board.

Burlington College is not yet three years in operation; and already it numbers, in its Collegiate Classes, and Preparatory Forms, one hundred and twenty-seven pupils. This Institution was the conception—it is not too much to say, is the creation—of Bishop Doane; to whose ardent aspirations, in the cause of sound Christian Education, in such a Diocese as this, all things seemed possible. If all he anticipated has not yet been realized, much has been accomplished. Burlington College began without funds, and without endowments of any kind. It now possesses a beautiful and valuable estate, convenient buildings, and a respectable Library and Scientific Apparatus; subject to a debt for a portion of the purchase money of the real estate, secured by the property. Subscriptions for the enterprize. amounting to eleven thousand dollars, have been obtained: and if, as the Trustees confidently anticipate, the future growth of the College shall keep pace with the past; and it shall be seen and felt by the Church in the Diocese, and by the friends of good education, that both are to be advanced by every thing that tends to strengthen Burlington College, and found it, as upon a rock, there seems little risk in assuming that, in a few years, the debt will be paid: leaving the College unshackled and vigorous, for a long career of honor and usefulness.

As conducing to this end, and to confirm confidence in the prosperity and efficiency of the College, and to relieve the Bishop from pecuniary liabilities and duties, with which he ought not to be burthened, the Trustees have designated three of their number, Messrs. E B. D. Ogden, J. C. Garthwaite, and R S. Field, as a Provisional Committee, to manage and direct all receipts and expenditures for the College: who, in pursuance of authority given to them, have appointed Mr. Robert B. Aertsen their financial Agent, to reside at Burlington. To him, all payments or remittances, on account of maintenance and instruction at the Colleges, are to be addressed; and by him, under the direction of the Committee, all expenditures are to be made.

Upon this state of facts, the undersigned, Trustees of the College, invite the confidence, not only of the Parents and Guardians of those who are now members of the College, but of those who may be looking for a safe and efficient place of education for their children.

The Terms at the College—two of five months, in each year—begin 1st May and 1st November. April and October are vacations. The whole charge, for the Term, is one hundred and fifty dollars, payable in advance.

Application for admission should be made to the Right Reverend Bishop Doane, President; or to the Rev. James W. Bradin, Head Master, Burlington, N. J.

Daniel Haines, *ex officio*, Pres't of the Board,

George W. Doane,	Garrit S. Cannon,
Garret D. Wall,	John J. Chetwood,
Isaac B. Parker,	Jonathan J. Spencer,
Reuben J. Germain,	Jeremiah C. Garthwaite,
Edmund D. Barry,	Thomas P. Carpenter,
John D. Ogilby,	George Y. Morehouse,
Elias B. D. Ogden,	Abraham Browning,
Richard S. Field,	Daniel B. Ryall,
William Wright,	William Halstead,
Charles King,	Nathan Thorp,
George P. Macculloch,	Charles C. Stratton.

Burlington College, 16 April, 1849.

For the Churchman.

St. Mary's Hall.—The Founder and head of this Institution, in acknowledging, with devout gratitude to God, the restoration and re-invigoration of his health, informs its patrons and friends, that, its whole financial care and management having been devolved on other persons, as will appear below, he will be enabled to devote himself unreservedly, and with greatly increased ability to his proper work, in its conduct and supervision.

The Summer Term begins on Tuesday, 1 May, (St. Philip and St. James.) Prompt and punctual attendance is strictly required. From the limited room remaining unoccupied, applications for admission cannot be made too soon. Address the Bishop of New Jersey.

To the above general notice, to the patrons and friends of St. Mary's Hall, the undersigned adds, that its whole financial care and management have been undertaken by Elias B. D. Ogden, Jeremiah C. Garthwaite, and Joel W. Condit; he retaining, in all other respects, its conduct and supervision.

George W. Doane.

Riverside, 17 April, 1849.

The undersigned, the proprietors of St. Mary's Hall, have appointed Mr. Robert R. Aertsen their resident Agent; who has been authorized to receive all monies, hereafter payable to the said Institution.

E. B. D. Ogden,
J. C. Garthwaite,
Joel W. Condit.

St. Mary's Hall, 17 April, 1849.

The Editor, having moved from No. 2, Abingdon Square, to No. 1, London Terrace, corner of 10th Avenue and 23d Street, requests that letters and papers intended for him, may be directed to No. 12, John-street, at this office.

Foreign Chaplaincies.

The "English Churchman" says an act will probably be introduced to regulate these Chaplaincies. The following narrative from the Church shows the necessity of some Legislative action on the subject:

THE MADEIRA CHAPLAINCY.

The Bishop of Cape Town has recently visited Madeira, and just before his departure wrote to the Bishop of London, a clear and moderate, though forcible letter on the subject of the Chaplaincy. Bishop Gray prefaces the most satisfactory testimony which he bears to Mr. Lowe's character with the confession—"I came here with a certain impression that his tone and temper were not of the highest Christian standard." This unfavorable prepossession, however, was effectually dissipated before the Bishop left the Island. In his letter, which is the trustworthy report of a most candid and disinterested eye-witness, he describes the character of Mr. Lowe as being most gentle, patient, and devout. In his mode of conducting service there has been nothing, according to the Bishop's statement, "calculated to give offence, or differing from our ordinary mode of conducting divine worship." This language is explicit enough, and goes a great way to sustain the zealous and powerful vindication which Mr. Lowe's case has received, both from the lovers of truth and order in his own congregation, and from some of the leading clergy and laity at home. We have been assuming all along that our readers remember that Mr. Lowe, the duly licensed Chaplain at Madeira, has been ill-treated and persecuted by Lord Palmerston, who has superseded him, so far as the civil power can supersede him, and given the appointment to another clergyman; taking this arbitrary step, in consequence of some malicious representations of a party hostile to Mr. Lowe, which have been fully and triumphantly refuted. The Bishop of Cape Town speaks of the parties which unhappily exist in the Island, and sadly disturb the peace of the Church—threatening, indeed, a schism, which we cannot believe, however, will be of long duration. His opinion is thus dispassionately, but distinctly delivered:—

"There can be no doubt, I think, that a very large proportion of the serious and attached members of the Church of England would view with very great pain anything that would tend to the withdrawal of Mr. Lowe from amongst them. The party that is opposed to Mr. Lowe does not seem to be large in point of number, nor can I think that it is made up either of the more intelligent or devout members of our Church. There are, however, amongst them, undoubtedly, several individuals of high respectability and good moral character. They seem, as a party, to entertain strong personal feelings against Mr. Lowe. Perhaps your lordship will now expect that I should suggest the course that should be adopted; but this I feel a great difficulty in doing. I cannot, however, but think that your lordship's determination not to withdraw Mr. Lowe's license while he shall continue to conduct himself as a true and faithful minister of the Church of England is but bare justice to a really devoted man. I think also it is due to a very sound and earnest body of Churchmen that they should not be deprived of a pastor whom they so highly regard. Mr. Lowe's withdrawal would be severely felt by certainly, I think, the majority (and a large one) of our communion in this place. I found that those who were opposed to Mr. Lowe, as well as his friends, had an impression that your lordship would yield to the influence of the Foreign Office. I have, therefore, thought it right expressly to assure both parties, that your lordship had stated to me that you had no intention whatever of withdrawing Mr. Lowe's license. The opponents of Mr. Lowe have stated that Mr. Brown has received the appointment of Chaplain from the Crown. The question was constantly put to me publicly today, what, in my judgment, would be the duty of a Churchman, should there be two clergymen in this island ministering, as it were, in opposition to each other, one enjoying the license of the Bishop, but driven out by the State from his church; the other occupying the church, but without his Bishop's license? My reply was, that I thought it the duty of the members of the church to communicate with him, and with him only, who should have the license of his Bishop—that he alone could be the true pastor of the church."

The Queen Dowager, who was in Madeira when the Bishop of Cape Town visited that Island, has proved true to her noble character, and has taken a stand against the tyranny of the Whig Government, in favor of the man whom they have oppressed. She has expressed her determination to confine herself to her own house and chaplain, should Mr. Lowe be forced out of his church. She will take no part in the disputes of the place: but she will not worship where the clergyman who officiates does not hold a license from his bishop.

The Bishop of London sent this Letter to the Foreign Office, and received a reply, which we subjoin, bearing a strong family likeness to the laconic epistle of Lord John Russel to the Dean of Hereford, which our readers, no doubt, will remember as long as ourselves. Whig officials have a peculiar way of writing to dignitaries of the Church What their conciliatory epistles may be we cannot say, as we have seen none of them, and we suspect that the specimens are rare. But when they wish to browbeat a man who is doing his duty, they are quite in their element, and their impertinence and flippancy are unrivalled. Viscount Palmerston is somewhat smoother than Lord John Russell, but there is no mistaking the Cabinet stamp on his letter:

Viscount Palmerston to the Bishop of London:

Foreign Office, Feb. 12, 1848.

"My Lord—I have the honor to acknowledge the receipt of your lordship's letter of the 17th ult., sending for my perusal a letter from the Bishop of Cape Town respecting the proceedings of the Rev. Mr. Lowe at Madeira: and I have to state to your lordship in reply, that the letter which you have had the goodness to communicate to me, and which has been returned to you, does not in my opinion contain any sufficient reasons to induce me to alter the arrangements upon which I have already decided in regard to the chaplaincy at Madeira; and that if your lordship should think fit as recommended by the Bishop of Cape Town, to establish by your own authority an independent chaplain at Madeira as a rival antagonist to the chaplain legally appointed by the Crown, the responsibility of creating the schism and family divisions to which the Bishop of Cape Town alludes will rest with your lordship and not with me. I am, &c.,

(Signed) Palmerston."

The following is the Bishop's temperate and reasonable rejoinder:

"I have had the honor of receiving your lordship's of the 12th inst., informing me that the Bishop of Cape Town's letter does not, in your lordship's judgment, contain any sufficient reasons to induce you to alter the arrangements already decided upon; and stating your opinion, that if I should think fit, as recommended by the Bishop of Cape Town, to establish, by my own authority, an independent chaplain at Madeira, the responsibility of creating the schism and family dissensions, to which the Bishop alludes, will rest with me, and not with your Lordship.

I beg to assure your lordship that nothing is further from my wishes than to establish an independent chaplain at Madeira, being fully sensible of the inconvenience which must arise from such a measure. I am only desirous of not doing an act of injustice to an amiable and excellent clergyman. I simply decline revoking the license which I granted to Mr. Lowe at the request of the Secretary of State, because I am persuaded in my conscience that he has not committed any fault deserving of so severe a censure as the revocation of his license, after a faithful and zealous service of fifteen years—a censure which I should not be justified in casting, under similar circumstances, upon the curate of any parish in this country; and I am compelled to remind your lordship that this embarrassment might have been avoided, if your lordship had been pleased to make known to me your decision respecting Mr. Lowe's dismissal before giving it effect by your despatch to the consul already alluded to. That I had good reason for expecting that this would be done your lordship will admit, when I remind you that when I had the honor of an interview with you at your private residence on the 3rd of June last, you distinctly stated to me that Mr. Lowe would not be dismissed without a farther communication being previously made to me."

We would call attention to the card of Mr. Priest, in our advertising columns. Mr. P. deserves credit for his courage in confining his attention, as an architect, to the Pointed Styles only, and from what we hear of his ability, he will produce *church-like* structures.

Free Church of the Nativity—At the Dry Dock, in the midst of an immense population, almost all of the poor and labouring classes. The collection, to aid the building of this Church, that was to have been made in St. Paul's Chapel, on Sunday last, was postponed until next Sunday morning, on account of the weather. The sermon will be appropriate to the occasion.

New Publications.

Layard's Nineveh, Vol. 2, G. P. Putnam.

We rejoice to see the completion of this novel, interesting and most instructive work. The present volume consists of two parts. The first contains the conclusion of the author's excavations at Nimroud and Kouyunjik; the removal of the statues and sculptures, and a brief notice of some further discoveries by Mr. Ross, who is now continuing the work on behalf of the British Museum. The second gives an elaborate account of Assyrian history, writings, Architecture, civil and domestic arts and manners, army and ships, and religion. The author's reasonings on these points are carefully formed from the remains he has discovered, and throw an astonishing light upon the history of this ancient empire. At the same time, as he himself informs us, much has to be done before any very satisfactory results can be attained. We may have occasion to treat of this topic hereafter after a fuller and more deliberate perusal of this part of the volume. It is profusely adorned with plates and cuts, many of which are extremely well executed, and the print and paper are excellent. There is, also, a good map, whereon the reader may trace the author's journeys. It is pleasing to know that the third edition of the first volume is fast disappearing from the shelves of the publisher; for certainly a work of equal interest and value has not appeared for years.

Hints on Public Architecture. Prepared on behalf of the Building Committee of the Smithsonian Institution, containing 113 engravings, 4to (Specimen) G. P. Putnam.

If the whole work is got up in the same style as this specimen, it will make a very handsome volume. The number before us contains views of the House of Jacques Cours, Bourges; Hotel de Ville, Quentin, [France] the interior of the Mosque at Cordova, [Spain] and of the Church of the Holy Communion at New York, which is, we think, the most striking we have yet seen of that beautiful building. The letter press has some judicious remarks on the Gothic style of architecture, with very utilitarian applications shop fronts, &c No doubt the whole will contain much profitable matter.

Astoria, or Anecdotes of an Enterprise beyond the Rocky Mountains, by W. Irving—G P. Putnam, 1849.

This interesting volume forms another of the revised series of the works of the author, and is in the same handsome form as the preceding. It does full justice to the acute mind and far reaching sagacity of Mr. Astor, who early saw the immense importance of securing to the United States the Pacific trade of this continent. It gives a lively account of the sea and land expeditions, fitted out for the purpose of founding a colony on the Columbia, and combines the accurate details of history with the absorbing excitement of fiction. Now that Oregon is rising into importance as a Territory of this confederation, these narratives of its birth and early infancy must prove highly interesting to all classes of readers.

"Les Confidences," by Lamartine. D. Appleton & Co.

The introduction contains a *naive* and satisfactory account of the author's reasons for writing this and similar works. His paternal estate was in danger of being sold, and he, to save it, accepted the offer of a liberal recompense, if he would write *feuilletons*. The first pages contain lively and touching descriptions of his earlier years and family recollections; to which succeed some most desperate flirtations, judging from the exclamations and stars which meet our eye on turning over the pages. No doubt it will be found very amusing; and our enlightened readers can determine for themselves how much to believe as true, and how much to set down as romance. It is nicely printed, and very low in price.

The New York Ecclesiologist for April is an excellent number. The articles are "On Christian Art, No. 2,"—very beautifully written. "The Form and Arrangement of Churches, No. 2,"—with many judicious hints. "The Orientation of Churches,"—where the propriety of placing the chancel to the east is shown with much learning and ability. Also it gives the Proceedings of the Society at the January Quarterly Meeting, Reviews of Bolton's History of the County of Westchester, and of "Hierurgia Anglicana," by the Ecclesiological [late Cambridge, Camden] Society, Notices of Chapels, Churches, &c., and a Glossary. Is the inscription on page 128 given verbatim from the original? We see much to commend in this number, and nothing which can justly be objected to. Subscribers are much wanted, and we cordially commend it to public patronage. We have also received Brownson's Quarterly Review, for sale by E. Dunigan & Son; The Charleston Gospel Messenger for April; and the Proceedings of the Sixtieth Convention of the Diocese of South Carolina, A. D., 1849; the True Catholic, for April, which has an excellent article on "Sectarianism," with many other valuable items; and the Southern Literary Messenger.

Linear Perspective.—No. 1; by E. Jones. C. M. Saxton, New York.

A practical treatise on this branch of Art, with clear and simple rules, and the requisite diagrams for the attainment of proficiency in it We should think it well-adapted for its purpose.

Married.

On Wednesday morning, 18th inst., at Calvary Church, by the Rev. Samuel L. Southard, Robert Stewart Webb, to Mary Van Horne Clarkson, daughter of John C. Clarkson.

On Wednesday, April 18th, at Calvary Church, by the Rev. Samuel L. Southard, Mr. Joseph W. Pierson, to Miss Eleanore M., daughter of Lyman Cobb, Esq., both of this city.

Died.

On the 18th of April, Miss Catharine E., daughter of the late John Jacob Fa[illegible]sch, of Basle, Switzerland, in the 65th year of her age.

On Sunday morning, at his residence, corner of 22d street and Broadway, Philip Kearney, in the 68th year of his age. Universally beloved and regretted. "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors."

Domestic Intelligence.

Massachusetts.—The last Price Lecture of the season was delivered by the Bishop of the Diocese, on the afternoon of Good Friday, from the 18th verse of the 7th chapter of Genesis—"Christ the Ark of refuge."—*Christian Witness.*

Rhode Island.—*Episcopal Acts.*—On Easter Day, April 8th, in Grace Church, Providence, nine persons were confirmed, and a short time before, two sick persons belonging to the same parish, received that holy rite.

On Thursday, April 12th, ten person were confirmed in Christ Church, Westerly. Evening prayer was said by the Rev. Messrs. Peck and Child, the Preface was read by the Rev. T. H. Vail, rector of the parish. The Bishop delivered a sermon and address.

On the first Sunday after Easter, April 15th, three persons were confirmed in Christ Church, Providence. Evening prayer and the Preface were read by the Rev. Eli W. Stokes, rector. Sermon and address by the Bishop.

April 16th, at Centre Mill, Missionary station, one person was confirmed. Evening prayer by Rev. J. H. Eames. Sermon by the Bishop.—*Christian Witness.*

Maryland.—*Confirmation.*—On the Sunday before Easter, April 1st, in the morning, the Bishop preached and confirmed eleven persons in St. Peter's Church, Baltimore. In the evening of the same day, preached and confirmed twenty-seven persons in the Church of the Ascension, Baltimore.

Corner-stone.—The corner-stone of St. Mark's Chapel, in St. John's Parish, Washington county, Md., was laid by the Bishop, on the morning of Easter Monday, with appropriate services. The site of the chapel is six miles from the Parish Church, and two from the College of St. James The service used on the occasion was that set forth by the Bishop of the Diocese.—*Ch. Times.*

South Carolina.—We collect the following items from the Report of the 60th Convention of this Diocese, held in St. Michael's Church, Charleston, February 14th and 15th, 1849:

The number of clergy connected with the Diocese is, 1 Bishop, 60 Presbyters, and 10 Deacons—Total 71.

Standing Committee elected:

Rev. C. Hanckel, D.D.,	Dr. J. M. Campbell,
" Paul Trapier,	James H. Ladson,
" P. T. Gervais,	Henry D. Lesesne,
" P. T. Keith,	Edward R. Laurens,
" J. T. Hanckel,	C. G. Memminger.

Delegates to General Convention:

Rev. C. Hanckel, D.D.,	Hon. T. W. Allston,
" Thomas J. Young,	Dr. Benj. Huger,
" Paul Trapier,	C. G. Memminger,
" Joseph R. Walker,	Hon. R. W. Barnwell.

A resolution requesting the Bishop to ordain Deacons under the 5th Canon of 1847, was lost; both orders voting in the negative:

Clergy, ayes, 10; noes, 18.
Laity, ayes, 2; noes, 15—Divided 2.

The proposed change in the time of the meeting of the General Convention was agreed to.

The next meeting of the Convention will be held in the above church on the third Wednesday of February, 1850.

The following abstract is given of parochial reports:

	White.	Colored.	Total
Baptisms, adults,	25	172	197
" children,	283	552	835
	308	724	1032
Grand Total,	616	1448	2064
Marriages,	71	82	153
Burials,	215	54	269
Congregation—Communicants,	2450	2081	4531
" Non communicants,	2228	493	2721
" Children under 14,	2316	346	2662
" Families,	1095	115	1810
Families belonging to other congregations,	117	3	120
Children Catechised,	596	191	1381
Confirmed by the Bishop,	137	178	315
Sunday schools, No. of teachers,	247	40	287
" " " scholars,	1126	1077	2203

At an adjourned meeting from Easter Monday last, of the Rector, Wardens, and Vestry of St. Paul's Church, Augusta, Georgia, held at the Rectory, on the 12th of April, 1849, the following resolutions were unanimously adopted:—

Resolved, That we have learned with deep grief the death of the Rev. Hugh Smith, D.D., of the Diocese of New-York: yet bowing with unfeigned submission to this dispensation of Divine Providence, not only as persuaded of its infinite righteousness, but also that while it has deprived the Church of the labors of an eminent and useful Presbyter, it has, through the grace of God in Christ Jesus, consummated an honorable and successful career of ministerial duty, with the blessed reward of those who turn many to righteousness, and crowned a life of more than ordinary trial, and pain, and suffering, with the rest and peace which remain for the faithful.

Resolved, That while the Church at large justly mourns the death of Dr. Smith, that event awakens feelings of peculiar sadness in the parish which we represent. To the zealous agency of Dr. Smith in an early stage of his ministry, this parish owes, under God, its first foundation, its subsequent firm establishment, under many discouragements, and the rearing of the chaste and commodious edifice from which our prayers and praises still ascend to the Divine Majesty. While there are many still left among us,—some whom he dedicated to their Redeemer in "the washing of Regeneration,"—some whom he united in holy wedlock, and others to whom he has broken the Eucharistic Bread of Life, who entertain associations of affectionate and sober interest with his exercise of the pastoral office among them for a period of thirteen years, during which he ever approved himself the devout offerer of the Church's prayers and praises, the eloquent and persuasive preacher, the faithful spiritual guide, and the unselfish, tender-hearted and sympathizing friend of his flock, in all their seasons of trouble, sorrow, need, sickness, and other adversities.

Resolved, That we tender to the bereaved widow and children of the deceased, the assurance of our sincere and heartfelt sympathy under the heavy trial to which they have been called; commending them to the Almighty care and guardianship of Him who can more than supply to them the loss of their beloved earthly head and protector, and to those rich fountains of consolation, which their faith cannot fail to draw from the precious promises of the Gospel, viewed in connection with the Christian virtues and graces which adorned the life of him whom they mourn.

Resolved, That certified copies of these resolutions be transmitted by the Secretary to the beloved and respected widow of the deceased, and also to the publishers of "The Churchman," and "The Protestant Churchman," for publication in their respective journals.

True extract from the Minutes.

G. McLaughlin, Secretary.

Notices.

The Annual Exhibition of the pupils of the New-York Institution for the Blind, will take place at the Broadway Tabernacle, on Wednesday, May 9th, at 4, P. M. The exercises will consist of vocal and instrumental music, and examinations of the various studies pursued by the pupils. Specimens of fancy and other articles of their manufacture will be shown—the whole calculated to display the proficiency which those deprived of sight are capable of attaining.

Tickets 12 1-2 cents—the proceeds being applied to defray the expenses, and aid in printing for the blind. Clergymen and Theological Students will be furnished with tickets gratuitously at the bookstore of M. W. Dodd, Brick Church Chapel, opposite the City Hall, and at Robert Carter's, 285 Broadway.

New-York, April 28, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 17th inst., the Treasurer has received the following contributions:

From Emmanuel parish, Meade co, Va, half, 8; St John's ch, Elizabethtown, N J, Good Friday collection, for the Jews, 7 86; Trinity ch, Ulster, N Y, 22 08; Ch of St John the Evangelist, Stockport, N Y, half, 4 18; St John's ch, Northampton, Mass, for Cal, 6; Amos Palmer, Butternuts, N Y, half, 10; St James's, Fairhaven, Ct, 5; Trinity ch, Geneva, W N Y, a parishioner, 20; St James's, Newtown, N Y, for Ohio, 11; St James's, Fort Edward, for the Jews, 3 55. Total, 97 67.

THOMAS N. STANFORD, Treas.,
New York, April 24, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 10th inst.

Offerings of Christ ch, Poughkeepsie, Rev S Buel, addition to the former, 3; Trinity ch, Ulster, Rev Edwin A Nichols, 3 61; Mrs Ronalds, 2; Wm Buckley, 2—subscribers—4; St Paul's ch, Mishawaka, Indiana, Rev B Halsted, 4; St John's ch, Bristol, do, Rev B Halsted, 3. Total, $17 61.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 24, 1849. 20 John street.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 17th inst.:

From Family mite box, N Y, 3; 2 74; and 1—6 74; J S R, Ch of Ascension, N Y, annual subscriber, education, China, 25; ladies of Littleton parish, Va, for education of child, Africa, 20; do, do, for ed. of do, China, 25—45; Trinity ch, New Haven, Ct, for Constantinople, 63; Zion ch, Sandy Hill, N Y, for do, 5 82; St John's, Northampton, Mass, for Africa. 5; monthly offerings, April, St Paul's, Norwalk, Ct, for Constantinople, 12 39; children of S S Emmanuel ch, Kensington, Philadelphia, for ed. 2 children, Africa, 20; do, do, Female Bible Class for ed. Mary Maxwell, Africa, 20; do, do, Jacob Donaldson, ed. boy, Africa, 20—80; Ch of St John the Evangelist, Stockport, N Y, Easter offerings, half, 4 18; Trinity ch, Ulster, N Y, 5; Emmanuel ch, Meade parish, Va, half, 8; Sunday school, St John's ch, Elizabethtown, N J, for Greece, 5; S S, Trinity ch, Washington, D C, for education 2 boys, Africa, 40; Christ ch, Pottstown, Pa, 20; St Gabriel's ch, Morlatton, Pa, 5; Amos Palmer, Esq, Zion ch, Butternuts, N Y, half, 10; Calvary ch, East Berkshire, Vt, for Constantinople, 1; Union ch, Montgomery, Vt, for do, 1; Trinity ch, Pottsdam, N Y, Easter offerings, 21; Trinity ch, Portsmouth, Va, Lent offerings, for Constantinople, 20; St Paul's ch, New Orleans, Thomas Sloo, Jr, Esq, annual payment, ed. China, 25; Trinity ch, Fairhaven, Conn, for Constantinople, 5; two ladies of the Ch of the Ascension, N Y, for education China, 25; do, do, Africa, 25—50. Total, 463 18.

J. SMYTH ROGERS, Treas.
New York, April 24, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 17th inst.

From Christ ch, Derby, Conn, Rev C S Putnam, $2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, April 24, 1849.

Advertisements.

NINEVEH AND ITS REMAINS—With an account of a visit to the Chaldean Christians of Kurdistan and the Yezidis, or Devil Worshippers, and an inquiry into the Manners and Arts of the ancient Assyrians.

By AUSTEN HENRY LAYARD, Esq., D. C. L. With an Introductory Letter, by Rev. Edward Robinson, D.D., author of "Biblical Researches in Palestine," &c. In 2 vols., with about 100 illustrations. $4 50.

*** *Every word of the text and a* fac-simile *of* all *the* Illustrations *and* Maps *of the English edition are given in this.*

"Taking this only as a book of travels, we have read none for a long time more interesting and instructive. In his dissertations he is full and copious, without being tedious; his style is plain, vigorous, and particularly unaffected; it is the natural language of a strong mind fully master of its subject, and warmed and enlivened, without being inflated or kindled into rhapsody by the enthusiastic, without which he would never have conceived or achieved his wonderful task."—*Quarterly Review.*

"We repeat that there has been no such picture in any modern book of travels. Park is not braver or more adventurous, Burkhardt is not more truthful. Eothen not more gay or picturesque than the hero of the book before us."—*London Examiner.*

"This is, we think, the most extraordinary work of the present age, whether with reference to the wonderful discoveries it describes, its remarkable verification of our early biblical history, or of the talent, courage, and perseverance of its author. It is impossible to read his work without finding our minds absorbed in wonder at the development of that period, and of its work of art, where one of the early descendants of Noah 'built Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah, the same being a great city.'—(Genesis 10th, 11th and 12th verses.)

"We will only add, in conclusion, that in these days, when the fulfilment of prophecy is engaging so much attention, we cannot but consider that the work of Mr. Layard will be found to afford many extraordinary proofs of biblical history, and of the extreme accuracy of the denunciations of the Prophets Isaiah and Ezekiel, against the kings of Assyria, and of the destruction of Nineveh in particular. Even the colors and decorations, as found in the palace of Nimroud, agree exactly with those described by the prophet Ezekiel. The circumference of Nineveh, as mentioned by the prophet Isaiah, was found by Mr. Layard to be extremely accurate, and the connection of the Assyrians with the Jews was clearly ascertained. The history also of the Kings of Assyria, as shown on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people."—*The Times*, (London,) Feb. 9, 1849.

"Of the historical value of his discoveries, too high an estimate can hardly be formed."—*N. Y. Recorder.*

"We cannot doubt it will find its way into the hands of scholars and thinkers at once, and we shall be surprised if it does not prove to be one of the most popular, as it certainly is one of the most useful, issues of the season."—*Evangelist.*

"As a record of discoveries it is equally wonderful and important; confirming in many particulars the incidental histories of Sacred Writ, 'disentombing temple-palaces from the sepulchre of ages, and recovering the metropolis of a wonderful nation from the long night of oblivion."—*Com. Advertiser.*

"It has been truly said, that the narrative is like a romance. In its incidents and descriptions it does indeed remind one continually of an Arabian tale of wonders and genii."—*Dr. Robinson in Introductory Note.*

"The work of Mr. Layard has two prominent and distinct characters. Its narration of wonderful discoveries is of high and absorbing interest; but as a book of modern travels, abounding in lively and piquant descriptions of the manners and habits of a people always regarded with intense interest, it is second to none."—*Democratic Review.*

"We can recommend it as a valuable work."—*Observer.*

Orders received by all Booksellers.

G. P. PUTNAM, Publisher,
April 28.—1t 155 Broadway, New-York.

PROF. HOW'S Family Shakspeare. D. Appleton & Co. publish this work. The Shakspearian Reader; a collection of the most approved Plays of Shakspeare. Correctly revised, with Introductory and Explanatory Notes. Prepared expressly for the use of Classes, and the Family Reading Circle. By John W. S. Hows, Professor of Elocution in Columbia College.

——The Man, whom Nature's self hath made
To mock herself, and Truth to imitate.—Spenser.

One vol. 12mo. Price $1,25.

"At a period when the fame of Shakspeare is 'striding the world like a colossus,' and editions of his works are multiplied with a profusion that testifies the desire awakened in all classes of society to read and study his imperishable compositions,—there needs, perhaps, but little apology for the following selection of his works, prepared expressly to render them unexceptionable for the use of Schools, and acceptable for Family reading. Apart from the fact, that Shakspeare is the 'well-spring' from which may be traced the origin of the purest poetry in our language,—a long course of professional experience has satisfied me that a necessity exists for the addition of a work like the present, to our stock of Educational Literature. His writings are peculiarly adapted for the purposes of Elocutionary exercise, when the system of instruction pursued by the Teacher is based upon the true principles of the art, viz.,—careful analysis of the structure and meaning of language, rather than a servile adherence to the arbitrary and mechanical rules of Elocution.

"To impress upon the mind of the pupil that words are the exposition of thought, and that in reading, or speaking, every shade of thought and feeling has its appropriate shade of modulated tone, ought to be the especial aim of every Teacher; and an author like Shakspeare, whose every line embodies a volume of meaning, should surely form one of our Elocutionary Text Books. * * * * Still, in preparing a selection of his works for the express purpose contemplated in my design, I have not hesitated to exercise a severe revision of his language, beyond that adopted in any similar undertaking—'Bowdler's Family Shakspeare' not even excepted;—and simply, because I practically know the impossibility of introducing Shakspeare as a Class Book, or as a satisfactory Reading Book for Families, without this precautionary revision."—*Extract from the Preface.*

April 28—1t

WEBSTER'S SCHOOL CHORISTER.—A choice collection of Music, arranged to be sung by one, two, three and four voices, with a complete and thorough system of elementary instruction, designed for public schools, academies, and select juvenile and adult classes. By William C. Webster. This work has now been published six months, and is already introduced in very many schools and academies, including the State Normal School at Albany. It is justly recommended by those connected with schools, as a superior book of school music.

P. S. Teachers, County Superintendents, Professors of Music, and all who feel interested in having singing introduced in all our Common Schools, and not having seen this book, are requested to call or send and get a copy gratis, for examination. Published by

SAMUEL RAYNOR, 76 Bowery.

April 28—1t

CHEAP LONDON BOOKS.

HAVING purchased, at low prices, at the recent trade-sales a large stock of Standard Theological Works, published in London, and elsewhere on the Continent, the subscribers offer them at a small advance upon cost. Among them are, Simeon's whole Works, edited by Mr. Horne, 21 vols., Bingham's Antiquities, Lardner's Works, 10 vols., Bishop Porteus' Works, 6 vols., Life of Cranmer, 2 vols. Waddington's Hist'y, complete, &c. &c.

STANFORD & SWORDS,
April 28. 139 Broadway.

A CARD.

JOHN W. PRIEST, M. A., Architect, 38 Remsen street, Brooklyn, confines his practice to Pointed Architecture, and prepares designs for Churches, with their furniture and appurtenances, Parsonages, School-houses, and Dwellings: also Sepulchral Memorials.

Particular attention paid to preparing designs with full working-drawings for timber Churches of small cost, and correct ritual arrangements.

April 28—3t

COLLEGE GRAMMAR SCHOOL, Brooklyn.—The undersigned, having received encouragement from numerous sources, have determined to establish in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys, for professional and *commercial* life.

This Institution will be called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and *companionship* of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied exertion.

With like confidence do they appeal to the testimony of their former employers and friends in regard to their faithfulness and devotion to the pupils committed to their charge.

In the Classical, Mathematical, and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, to which they are not unaccustomed, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take position in Class without thorough examination in the first principles of the studies pursued.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic street and Clinton, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $10 per quarter.

Payments will in all cases be expected quarterly in advance.

Books will be furnished to pupils at publishers' prices.

CORNELIUS E. SWOPE, A. B.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the English and Commercial Department.
LEFROY RAVENHILL, A. B., M.D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. J. C. GREENE, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D., Right Rev. Alonzo Potter, D.D., LL.D., Rev. W. A. Mughlenberg, D.D., Rev. Samuel Seabury, D.D., Rev. Benjamin I. Haight, D.D., Rev. Benjamin C. Cutler, D.D., Rev. Wm. H. Lewis, D.D., Rev. J. B. Kerfoot, College, St. James, Md., Rev. Horatio Potter, D.D., Albany, Rev. Wm. I. Kip, D.D., Albany, His Excellency, Hamilton Fish, Albany, Hon. Wm. H. Seward, Auburn, Hon. Ogden Hoffman, New York; Daniel Le Roy, Esq., New York, George P. Morris, Esq., New York, N. P. Willis, Esq., New York, Isaac O. Baker, Esq., New York, John C. Cruger, Esq., New York, Benj. A. Mumford, Esq., New York, Daniel Embury, Esq., Brooklyn, Richard Upjohn, Esq., Brooklyn, Charles Congdon, Esq., Brooklyn, Edward Whitehouse, Esq., Brooklyn, D. H. Arnold, Esq., Brooklyn, Rollin Sanford, Esq., Brooklyn, Jesse C. Smith, Esq., Brooklyn, Geo. Hastings, Esq., Brooklyn, Joel W. Condit, Esq., Newark, C. M. King, Esq., Newark. April 28.

TACITUS' HISTORIES BY TYLER.

D. APPLETON & CO. have recently published the Histories of Caius Cornelius Tacitus, with Notes for Colleges, by W. S. Tyler, Professor of the Greek and Latin Languages in Amherst College. 1 vol. 12mo. $1 25.

From Professor Champlin of Waterville College, Maine.

"Sir,—Please accept my acknowledgments for a copy of 'Tyler's Histories of Tacitus.' It has long been matter of surprise to me, that no one of our Latin scholars has devoted himself to the illustration of the works of this great author. The transcendant excellence of his writings, on the one hand, and the copiousness of the material, for their illustrations, furnished by the Germans, on the other, alike presented this as one of the most inviting fields of labor for the classical scholar. I rejoice that one so able to cultivate it successfully as Professor Tyler has entered it. This edition of the 'Histories' appears to me to be one of rare excellence. In passing from the minor to these more elaborate treatises of the great Historian, the editor has fully kept pace with the advancing dignity of his subject. The Notes, both in style, accuracy, and completeness, seem to me very superior, while the Preliminary Remarks, by which they are introduced, form a truly valuable guide to the understanding of the general spirit of the author and the age. The edition will henceforth be used in our College." Yours, truly,

April 28—1t J. T. Champlin.

LINCOLN'S HORACE.

D. APPLETON & CO. have in preparation, and will shortly publish, the Works of Horace, with Notes, for Schools and Colleges, by J. L. Lincoln, Professor of Latin in Brown University.

The text of this edition will be chiefly that of Orelli; and the Notes, besides embodying whatever is valuable in the most recent and approved German editions of Horace, will contain the results of the Editor's studies and experience as a College Professor, which he has been gathering and maturing for several years with a view to publication. It will be the aim of both the Publisher and the Editor to make this edition in all respects suitable to the wants of American Schools and Colleges.

April 28—1t

LINCOLN'S LIVY.

D. APPLETON & CO. have recently published a new edition—Titus Livius: Selections from the first five Books, together with the twenty-first and twenty-second Books entire, chiefly from the text of Alchesfski, with English Notes, for Schools and Colleges. By J. L. Lincoln, Professor of Latin in Brown University, 1 vol. 12mo. Price $1.

"The notes appended by Professor Lincoln are full, explanatory, illustrative, and will aid the student materially in his labors. They elucidate every thing that is obscure or difficult, and render the task of reading Livy at once pleasant and profitable. It seems to us that this work must speedily supersede the editions now in use, and that it will be universally used in the Colleges and higher institutions of the country. It is printed in the usual elegant style of the Classical works published by the Appleton's, and contains maps and plans, adding materially to its value as a school book.—Cour. & Enquirer.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

FRENCH BOARDING.—The Rev. C. H. Williamson, Rector of the French Church Du Saint Sauveur, is desirous of receiving into his family a few young gentlemen who wish to learn French. Apply, for further particulars, at his residence, 68 Duane street, New York. April 28—1m

Will be published on Tuesday next.

CONFESSION, as held by the Anglican Church; designed chiefly as an antidote to a pamphlet entitled "Voice of the Anglican Church." By a Presbyter of the Diocese of New-York. For sale at this office.

April 28.

A GRADUATE of Trin. College, Hartford, is desirous of obtaining a situation as Teacher of Mathematics, and of the Latin, Greek and French Languages. Good references given. Please address

"ACADEMICUS."
Wilton, Fairfield Co. Ct.

April 21, 1849. 2t*

Selected Matter.

Nashotah.

APPENDIX TO DR. KIP'S LETTERS.

March, 1849.

Eighteen months have passed since the foregoing letters were written, and the Nashotah Mission has therefore been subjected to a still further test of time. Its course, however, has been onward, each month has demonstrated more conclusively the stability of the principles on which it is founded, and enabled it to exert a wider influence for the Church, through all the North West. It will be well, therefore, to mark its progress, and state the points in which changes have taken place.

The principal of these is, the Incorporation of the Mission by Act of the Legislature of Wisconsin. This is a charter fully satisfactory in every particular to the friends of the House. It is endowed with University powers, and every right is secured to it which is necessary for the entire preservation of those distinctive Church principles, to advance which it was established. The Trustees, who cannot exceed seven in number or be less than five, have been appointed, and the whole property of the House has been transferred to their keeping. The Mission itself, in all its departments, is governed by a Faculty, composed of the Bishop and clerical members of the House.

The Charter recognizes the following departments as connected with the Mission: 1. The Divinity School. 2. The College. 3. The Academical Department. 4. The Parish School.

Of these, the *Divinity School*, which was earliest established, is always to be first and controling in its influence. To it is committed the entire internal arrangement of the whole community at Nashotah. To its students the Faculty are to look, as those most deeply interested both in the spiritual and temporal affairs of the whole Mission. It is not to be, as in most institutions, *first* the College, and *second* the Divinity Department, but the latter is to stand *first*. The principle on which every thing is founded is, that the whole institution is to have no existence apart from the Brotherhood of the Theological Department. When that perishes, it is felt that all the Church can prize at Nashotah, must likewise perish. With the students of this alone, there is manual labor, and a constant home. The members of the other three departments are excused from labor, and are pay scholars. With these, when vacation comes, Nashotah ceases to be a home; but with the first department, its members remain and pursue their labor the more closely, because studies are for a time suspended. It is to be separate too, not only in its department, but in its location. To it will always be attached the Chapel of the House and the Library, and thus all arrangements will tend to show that this is regarded as the most important feature of the Mission. The present number of students is about thirty.

The *College* will not probably be opened for several years, but the *Academical* and *Primary Schools* are already in operation. The latter was begun upon the Mission premises, December 1, 1847. In the first year it averaged forty scholars, and we believe the present number is about sixty. Of these, sixteen are from the lake towns. They board in families living on the Mission premises, and are entirely under the supervision and control of the Faculty. This is looked upon as the nucleus of the Academical Department. The students are under the charge of four of the Lay-brothers, who each spend three or four hours a day in the school, while the professor of languages gives it is also his personal oversight. The Rev. President visits it also once a day, remaining an hour for the purpose of teaching the catechism. There are several classes in the school in different grades of religious instruction, the teaching of which is confined entirely to the clerical members of the Institution. So great has been the progress of the scholars in secular learning, that many through the surrounding country who differ from us in faith, send their children, and even submit to the religious teaching.

During the past year the Faculty has been strengthened by the addition of another clerical Professor, who will probably devote his life to the interest of the Mission. Of him, it is only necessary to say, that his thorough scholarship enables him to take the oversight of the department of languages, including the Hebrew; his aid is also rendered in several branches of theological studies, and particularly in that spiritual training of the students which is to give life and vitality to every thing they acquire.

The course of preparation for the candidateship is intended to be made thoroughly adequate to the mental necessities of one entering upon the study of theology in its various departments; namely, as furnishing the requisite amount of mental discipline, a radical knowledge of the Latin and Greek languages, the primary mathematics, belles-lettres, history, mental and ethical philosophy. The course in this department although limited when compared with the *paper course* of ordinary colleges, will be adhered to strictly, will be enlarged from time to time, and embraces the most thorough tuition, as far as it goes. Every thing has a direct reference to the missionary life.

In the Latin languages the studies are these: in addition to a thorough acquaintance with the grammar, (which is furnished the student in manuscript by the professor in this department, and is illustrated and explained at the black board,) and with the more primary books there are: 1. Cornelius Nepos, entire, rendered into English, and imitations from him in English, rendered into Latin on alternate days. 2. Three books of Cæsar, and the History of Cataline, by Sallust, or in lieu of the latter, the four Catalinarian Orations of Cicero, with frequent translations of English into Latin. 3. In Latin prosody, the Latin Rules of Alvarez committed accurately to memory, and applied in reading three books of Virgil's Eneid. 4. Livy, the first four books, (about one-third of the edition commonly used,) analysed with reference to the construction of Latin sentences, and the use of tenses, and translated at the same time with severe accuracy, and a due attention to the foundation of an English style, which is believed may be better promoted in this way than any other. The Satires of Horace, entire, with some of the odes, in which particular attention is paid to the metres and scanning. Alvarez's Prosody is continued through this year. Added to this, there are occasional exercises in the writing of original compositions in the Latin language, and once in every month the class spend several hours in the presence of the Professor, when they are furnished with a piece of difficult Latin from one of the old authors, which they are required to translate into English in writing, without any other assistance than a Lexicon, in the way the examination tests are conducted in the English Universities.

In the Greek language the course is equally thorough. The student is required to recite a synopsis of the Grammar, embracing all the usual forms, from beginning to end, at one recitation, before he is allowed to begin translation at all. Then follow, Jacob's Greek Reader, two-thirds, the Cyclopedia and Anabasis of Xenophon, six books of the Iliad, and a play of one of the tragic poets. The Greek course, however, is not yet considered as full.

The Mathematics are pursued through Euclid, and in English studies, attention is paid to English Grammar and Rhetoric, the Analysis of Pope's Essay on Man, composition of original essays, elocution and extemporaneous speaking. In the natural sciences, natural philosophy and chemistry, with the use of such apparatus as they may be able to procure. In history, Taylor's Manual, with lectures, and in mental and moral science, the excellent Treatises of Abercrombie.

This comprises the preparatory course at present, and considering that everything here laid down is *exacted*, it may be regarded as already not much inferior to that of ordinary colleges. The scheme of study thus described *is in actual operation at present*, and not merely what is proposed to be done in future.

Having sustained a satisfactory examination in these studies, the student is prepared to become a candidate for Holy Orders, and to enter upon the study of the various branches of Theology.

The course of Theological study embraces *four years*, and is mainly that laid down by the House of Bishops.

In the first year, the student reads Prideaux, Horne's Introduction, and the whole of the Greek Testament critically with Bloomfield's Annotations. Hebrew is begun this year, the grammar mastered with Stuart's Chrestomathy. The Hebrew course as recently prescribed by the Faculty embraces three years. The first is devoted to historical prose with Exegesis; the second to the Messianic Psalms, with Christology; the third to selections from the four great prophets, with Lectures on Hebrew poetry and sacred hermeneutics.

The second and third years are principally given to dogmatic theology. The usual topics, both didactic and controversial, are discussed by lecture, and in the use of the standard text books. Special attention is paid to the Calvinistic and Romish controversies, and the student is prepared as far as possible, not only to unfold the doctrines of Christianity from the pulpit, but to meet and repel the various heresies which flourish no where in wilder and ranker luxuriance than in the West. Especially in moral theology and what may be called "subjective divinity" is pains taken to ground the student in Catholic doctrine The doctrines of the fall, of original sin, of the grace of the Holy Spirit, of the need of an atonement, and of salvation only by Christ's merits, and the further doctrines of conscience and the will, the affections, or those that in general concern man's nature, are largely dwelt upon in the teachings of this year.

The fourth year is devoted to Church history. In the composition and delivering of sermons, there are weekly exercises of all the students throughout the whole course.

The devotional services of the House remain as they were two years ago, with some little addition. Every Tuesday evening there is a *spiritual conference* on some subject in practical divinity, which is made altogether a devotional exercise, to promote in some measure that growth in grace, and the wisdom that cometh from above, without which, the brethren of Nashotah feel that their labor were vain, and their hopes vain, and which it is the primary object of their lives to acquire. A subject, for example "humility" or "self-denial" is assigned to the students at one conference, to be made a subject of meditation during the week, and they are to be prepared, when called upon, to declare the result of their reflections. The Professor then sums up and concludes with prayer. The Rev. President and the Professor of languages alternate every Sunday in the chapel pulpit, and also preach extemporaneously after prayers every Wednesday and Friday evening during Advent and Lent. Their sermons pursue a regular system of the practical Catholic life, discussing those subjects which are most appropriate to the season of the year.

We have thus placed before our readers as complete a view as possible of the Nashotah Mission. There seems to be no limit to the usefulness of the institution, if its friends at the East would furnish means for its expansion. It might occupy the whole diocese for the church, not only moulding the minds of the rising generation by its primary and academical departments but yearly sending out men from the theological school who are trained to hardness and adapted to the labors of the West. But at present this influence is narrowed by the impossibility of supplying accommodations for the students who apply. In a letter from the Rev. President (dated January 20th, 1848) he says, "We are crowded with students, and have now converted into rooms for the lay brothers, all our buildings that will admit of such transformation. I have refused three or more students this spring, and must refuse all that apply for the present. This is bad, I confess, but we had no means whereby to accommodate more, and no means to build. We have now thirty divinity students, and several more are expected whom I had engaged to take. What shall be done? Bishop Kemper wishes for clergy, and those suitable for the West. In a letter of May 20th, written at Burlington, Iowa, he says "you inform me you see not how you can take another student at Nashotah for want of room. This is deplorable, when I see immense districts settling throughout the North West. —Congregational ministers and Romish priests crowding into them—and no one appearing even to tell of the Church. If we are right we ought to accomplish more than we do. I ought to have at least a dozen clergymen every year to locate. There is a place not more than twelve miles from Galena, where, without moving a step, only turning round, six Romish chapels can be counted." And in a letter to the writer of this pamphlet (dated Feb. 6, 1849) the Bishop says: "Buildings are now exceedingly needed! The determination of the Trustees and of the Faculty, and particularly of our indomitably persevering President to *keep out of debt*, may greatly delay the growth of Nashotah, but must afford satisfaction to every friend of our growing cause, that there will be no waste of funds, and no breaking up of the Institution. Oh! if the Church at the East would only give us means, Zion in Wisconsin would soon be flourishing, glorious and powerful.

Let the fact, then, be known to the East *that young men looking forward to Holy Orders are prevented from entering on their studies because they cannot be accommodated at Nashotah.* But ought these things so to be? Shall the golden opportunity for the West pass by, and the field be occupied by others, and laborers asked for in vain, while they themselves are standing ready, saying, "here am I, send me."

We would propose then an effort in which all can take an interest. Dr. Muhlenberg has procured the plan (referred to in one of the former letters) and which admits of additions to any extent. In accordance with it, one permanent building could be erected consistent in itself, but part only of a whole, for the sum of *one thousand dollars*. This will answer for the theological department, while at any time a similar one can be erected for the academical students. Are there not, then, one hundred individuals who will contribute ten dollars each, so that this plan can be carried out during the coming spring. Supply merely the means for building, (and building can be done at a cheap rate, since brick is manufactured on the spot,) and in a few years Nashotah will have an hundred young men training for the ministry instead of thirty. Will not every clergyman who reads this statement procure one or more subscribers among his parishioners? Are there not ten rich men who can themselves each give an hundred dollars, and who will not regret the offering "in the hour of death, and in the day of judgment?"

We commend it then to the Church. There are those who in suffering and toil are laying deep the foundation of our faith in the mighty West; shall we uphold them? or shall we let them struggle on, and a whole generation pass away in ignorance, while we will do nothing that the desolate may stretch out their hands to God, and "Christ's sheep that are dispersed abroad, and his children who are in the midst of this naughty world, may be saved through Him forever."

Layard's Nineveh.

(Continued.)

During the winter Mr. Longworth and two other English travellers visited me at Nimroud As they were the only Europeans (except Mr. Ross) who saw the palace when uncovered, it may be interesting to the reader to learn the impression which the ruins were calculated to make upon those who beheld them for the first time, and to whom the scene was consequently new. Mr. Longworth, in a letter, thus graphically describes his visit:

"I took the opportunity whilst at Mosul of visiting the excavations of Nimroud. But before I attempt to give a short account of them, I may as well say a few words as to the general impression which these wonderful remains made upon me on my first visit to them. I should begin by stating that they are all under ground. To get at them Mr. Layard has excavated the earth to the depth of twelve to fifteen feet, where he has come to a building composed of slabs of marble. In this place, which forms the northwestern angle of the mound, he has fallen upon the interior of a labyrinth of halls, chambers and galleries, the walls of which are covered with bas reliefs and inscriptions in the cuniform character, all in excellent preservation. The upper part of the walls, which was of brick, painted with flowers, etc., in the brightest colors, and the roofs which were of wood, have fallen; but fragments of them are strewed about in every direction. The time of day when I first descended into these chambers happened to be towards evening; the shades of which, no doubt, added to the awe and mystery of the surrounding objects. It was, of course, with a little excitement that I found myself in the magnificent abode of the old Assyrian kings, where, however it needed not the slightest effort of imagination to conjure up visions of their long departed power and greatness. The walls themselves were crowded with the phantoms of the past; in the words of Byron, "*Three* thousand years their cloudy wings expand"; unfolding to view a vivid representation of those who conquered and possessed so large a portion of the earth we inhabit. There they were in the Oriental pomp of richly embroidered robes, and quaintly artificial *coiffure*. There also were portrayed their deeds in peace and war, their audiences, battles, sieges, lion-hunts, &c. My mind was overpowered by the contemplation of so many strange objects, and some of them the portly forms of kings and vizirs, were so life-like, and carved in such fine relief, that they might almost be imagined to be stepping from the walls to question the rash intruders on their privacy. Then, mingled with them were other monstrous shapes—the old Assyrian deities, with long drooping wings, and the heads and beaks of eagles; or, still faithfully guarding the portals of the deserted halls, the colossal forms of winged lions and bulls, with gigantic human faces. All these figures, the idols of a religion long since dead and buried like themselves seemed actually in the twilight to be raising their desecrated heads from the sleep of centuries. Certainly the feeling of awe which they inspired me with, must have been something akin to that experienced by their heathen votaries of old."—Page 290–298.

Advertisements.

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burrit's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts.
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.
A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.
Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.
Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.
Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.
Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same sizet 50 cts.
Do. Geology.
Kame's Elements of Criticism. By Abraham Mills, A. M., 1 vol. royal 12mo. $1 25.
Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
Astronomical Maps on heavy paper and rollers, $15
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.
☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

A CARD.—A Lady who has travelled, and who has had more than 14 years experience in teaching, wishes a situation as a governess in a gentleman's family. She is competent to teach the English and French languages, Music on the Piano, Drawing, Writing, Needlework.

She can give the most unquestionable testimonials as to good character and abilities; for further particulars please apply to Miss H. Read, through the Post-office. If a personal interview is preferred, she can be seen in First Avenue, three doors from 17th street.

New York, April 9—3t§

TWO YOUNG LADIES desire situations as governesses, in a private family—or assistants in some established institution. They feel competent to instruct in all the essential branches of English education and in music. Reference to Rev. Dr. Seabury, 195 West 13th st. who will answer any enquiries in regard to the applicants—and give their name and address. April 7—6t

MRS. ALDEN'S SEMINARY, For Young Ladies, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influence is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of instruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

Plan of Organization and Terms.—In this Institution there are three general classes, denominated *Primary, Junior*, and *Senior*, and the *Graduates' Department*.

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

References.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., Boston, Mass.; Mrs. General Gaines, N. Y. City; and the Episcopal Clergy generally of New York City.

Springfield, March 17, 1849. m17—tf

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.

Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.

Instruction in Painting with Oil or Water Colors, $12.

Tuition in Music, and Use of Piano, $12 00.

" for Juvenile Day Scholars, per term, $3 00.

" " Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.

Piermont, Rockland Co., N. Y., March 12th, 1849.

References.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, [illegible]; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

REPORT FOR MARCH.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of March, 1849, One Hundred and Twenty-Nine *new* Policies, viz.:

To Merch'ts & Traders	51	To Clergymen	5
" Mechanics	14	" Druggists	2
" Manufacturers	16	" U. S. Officers	2
" Clerks	14	" Agents	2
" Physicians	4	" Teacher	1
" Farmers	12	" Sea Captain	1
" Ladies	2	" Other occupations	3
	114		15

Total *new* Policies in March, 129

Robert L. Patterson, President.

Benjamin C. Miller, Secretary.

Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. A7 4t

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,

Corner of Centre and River streets, Newark, N. J.

November 11

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

EPISCOPAL ACADEMY OF CONNECTICUT.—The next term of this Institution will commence on the 4th Thursday in April, and continue fourteen weeks. Every branch is taught requisite to prepare young men for College, or for the active pursuits of life.

The charges for tuition are $7 for the Classics and higher English branches, and $6 for the lower. Board may be obtained in respectable families at $2 per week, exclusive of fuel and washing. The Principal receives into his family those pupils whom their parents desire to place more particularly under his charge, at an expense of $50 per Term, including everything except books and stationery.

Bills payable one-half in advance, and the remainder four weeks before the close of the term.

Application may be made to the Principal,

S. B. PADDOCK.

Cheshire, March, 1849. 6t

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES,—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

SCHOOL FOR MORAL DISCIPLINE.—The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral charncter; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6, 1849, tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amouut of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

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John C. Cruger,	Wm. J. Bunker,
Walter Joy,	One vacancy.

MORRIS ROBINSON, President.

SAMUEL HANNAY, Secretary.

MINTURN POST, M. D. Physician to the Com'y.

JOS. BLUNT, Solicitor. 501 Broadway.

May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.

Dr16, tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

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DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of two-thirds of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

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March 3, 1849. Church Depository, 20 John St.

EDUCATION IN SCOTLAND.—The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

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Also to Nathan Smith, Esq., New Haven, Conn; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, Nov. 24, 1848—1y1tmi.3tm4p

ORGANS—HENRY ERBEN, 172 CENTRE STREET, offers for sale the following Organs:

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November 3—yly.